

# CHINESE RECORDER

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### *The Diary of Marquis Tseng.\**

BY REV. A. P. PARKER, D.D.

THE book we have before us to-day is the record of the travels and observations of Marquis Tsêng, who was sent as ambassador of the Chinese government to England and France in 1878, and who filled that office twelve years. The book contains the record for only six months of the time, and the preface tells us that there was another part to be published subsequently.

This is one of quite a large class of books that have been written during the last few years by travellers from the Celestial Empire to the countries of the Great West, giving accounts, from the standpoint of a Chinaman, of the strange men and things that fell under their observation. Many of these books are very interesting reading, as they show us to ourselves as the Chinaman sees us and bring into a strong light many of the peculiarities of our western civilization that by reason of familiarity have become very common place to us.

Among the many evidences of the wonderful progress that China has made in the last few years not the least is this matter of sending ambassadors, consuls, students, &c., to the various countries of the West. One of the hardest lessons, perhaps, that the Chinese had to learn was that the nations of Europe and America were her equals, and indeed her superiors in many respects, and must be treated on terms of equality. It was a long time before they would receive the ambassadors from the West in any other capacity than that of tribute bearers. And it is only within the last twenty years that they have consented to send ambassadors and consuls abroad to the various governments of the West, and students also to learn the ways of the West and to study the arts and sciences, the civil and military institutions, the religious and social customs,—in

\* Read before the Soochow Missionary Association.

short, the principles of that great Christian civilization that now bids fair to dominate the world in the very near future. But the fact that they have done this, and have received ambassadors of the various treaty powers on terms of equality at Peking, and have, to a large extent, already adopted the great principles of international law and are entering into the comity of nations, shows clearly that the pressure that has been brought to bear upon the government and people by the nations of Europe and America has not been in vain. China is yielding to this pressure, slowly but surely.

Among the many ambassadors and government agents sent abroad by the Chinese government during the last twenty years, none has been more prominent or exerted a greater influence on China's foreign relations than Marquis Tsêng. The son of Tsêng Kwoh-fan, who was one of the most noted characters in modern Chinese history, possessed of an affable yet firm temperament, well-informed as to European affairs, conservative yet liberal, he was trusted by his own government and received with every mark of respect and courtesy by the governments to which he was sent.

After twelve years of acceptable service abroad, his return to China was looked forward to with considerable interest by the foreign residents in China, in the hope that he would be able to add greatly to the momentum of that progress which was already being manifested in many directions as the result of foreign influence in China. That he failed to accomplish much in this direction is but another evidence of the tremendous inertia of Chinese conservatism. It is a noteworthy fact and a striking illustration of the sublime sense of superiority that the Chinese feel toward all foreigners that though Marquis Tsêng, while in Europe, cultivated unrestricted social and visiting relations with his European friends, when he returned to China all such relations had, for the most part, to cease. He evidently dared not, or at any rate he did not, risk the adverse criticisms of his fellow-countrymen by placing himself on terms of equality with the still despised, though much feared, visitors from the West.

Still, as a member of the Foreign Office at Peking, his influence seems to have always been on the side of liberalism and progress. It was indeed thought, at one time, that there would be a sort of rivalry between him and Li Hung-chang, the great leader of progress in China; that is, that Marquis Tsêng would be an opponent of Li Hung-chang in his projects for the introduction of western innovations. Marquis Tsêng's proposal to restore Chinese rule over the bit of territory that constitutes the Foreign Settlements of

Shanghai, and some of the expressions occurring in the article on the Awakening of China, which he wrote and published in the *Asiatic Quarterly Review*, soon after his return to China, seemed to indicate that the sentiment "China for the Chinese" very strongly controlled his mind and colored his views of China's foreign relations. Yet in view of the work that he did, and the influence that he exerted in extending and improving China's foreign relations, we must unhesitatingly place him among the leaders in the path of progress that has been so clearly marked out for this great country by the march of events during the past three decades.

His untimely death last year was a cause of universal regret and a great loss to the party of progress in this country.

The diary begins abruptly with the first day of the ninth moon of the fourth year of Kwang Sü, while he was in Peking. He tells how he wrote a letter in English to a foreign friend to borrow a telegraph code book in order to learn something of the methods of sending messages by telegraph. On the second day of the month the French Minister came to see him, and they had a long conversation, principally on the difference between the foreign and Chinese customs in the naming of the different human relationships. It seemed strange to him that in western countries men and women occupy a position of equality, and that hence the names for the relationships beyond the first or second degree are the same for both sexes. He thinks this must cause a great deal of confusion. He says the French Minister was greatly surprised when he described to him the minuteness with which the different relationships are designated in Chinese.

On the third, two of his official friends came to visit him and to condole with him on the miseries in store for him on his long journey, and the dangers from wind and wave that he would have to pass through. But he says that while he knew that the journey was long yet the steamer that would carry him could make a thousand *li* a day, and he would not be much longer or have a much harder time in getting to the end of his journey than those officials who were appointed to go to the provinces of Yünan, Kweichow or Kansuh. And although there is danger from the winds and waves, yet the fortune and misfortune in a man's life are fixed by the decree of fate, and one can neither run into them or escape from them. "Since receiving my appointment," he says, "these things have not troubled me so much as a fear that I shall not be able to properly perform the duties of the office, and by failure bring disgrace upon my honored ancestor. Moreover, the former Minister, Mr. Kwoh, was greatly respected by the people of Europe and [I fear] that in becoming his successor I shall be found, in comparison

with him, very inferior. This is really what I tremble over day and night."

On the morning of the fourth, after giving orders to his servants to pack his baggage and get everything ready to start, he went into the ancestral hall and bid his deceased ancestors good-bye, after which he took his family and started on his journey, reaching T'ungchow about five o'clock in the evening, where he took a boat for Tientsin.

He remained some ten days in Tientsin, visiting and receiving visits from various officials, Chinese and foreign. On one of his visits to Li Hung-chang, the latter showed him a letter from Ma Kien-chung from Paris. Ma had been sent to Paris by Li to study, and this letter was in the form of a report of his progress and prospects, although he says that he has been so busy that he had not time to make a copy of his diary just then to send to his patron. Ma tells of the examination that was held in the institution where he was studying, and the subjects that were given out for essays to be written by the students. There were eight subjects relating to international law, treaties, the extension of trade, the different systems of government, methods of taxation, &c. Among other things that Ma tells in his letter, he says that when he first went to France his belief was that the strength of western countries lay in their manufacturing skill and their military power. But after being in Europe awhile and studying the foreign books, he had come to see that their real strength lay in their protection to commerce and in retaining the goodwill of the people. Universal education and representative institutions were also important elements in the strength of the nations of Europe and America, while manufacturing skill and military power were of secondary importance. He had also been led to think before going to Europe that the governments of the West were about as good as governments could be. But he had come to find that they had many and serious drawbacks. "England is nominally governed by a Queen and Parliament," he says, "but the Queen has no other power than the mere empty one of signing State Papers, and Parliament spends its time in empty talk, while the real power is in the hands of the Prime Minister and his Cabinet. America is nominally a Democracy, but in every election immense sums of money are spent in bribery, the country is ruled by parties, and an election simply results in exchanging one party for another. How can there be good government under such conditions as these? The offices in the French government are supposed to be filled by election from among the people and not to depend on hereditary titles of nobility, &c. But, with the exception of a few men of commanding talents, it is next to impossible for one



who has not some sort of title to nobility to get into any office that is worth anything."

The Marquis, in one of the entries in his diary, says that as the English language does not treat much of abstract ideas it is much easier to learn than Chinese! But he gives the reason for his mistake as to abstract ideas in the English language when he tells us a little further on that he is not very well acquainted with English, and exhorts his younger fellow-countrymen to use all diligence to acquire a thorough knowledge of that language, as it has become a necessity in dealing with foreigners.

The diary tells what the Marquis did and said and saw each day, even as to the time he arose every morning and the time of retiring at night. On the morning of the 19th he arose at seven o'clock and found his left ear deaf, and he says he dug and picked at it a good while. After dinner he went to call on Mr. Detring, the Commissioner of Customs, and then went aboard the steamer *Pautah*. Several friends came aboard to see him off. Under the entry for this day, he gives some reasons why the great stone road between Peking and T'ungchow is allowed to remain in such a bad condition. He says the road was relaid in the reign of Tao Kwang, but in the following years the government was at heavy expense in putting down the T'ai P'ing rebellion, and recently they have had the war with the Mohammedans in the north-west, and the Emperor, out of regard to the people, stopped all public works so as to lighten their burdens as much as possible. And besides, great crowds of people are constantly passing over the road, and any light repairs would not do any good, and to attempt heavy repairs would necessitate the entire stoppage of the traffic for a long time, which would cause a great deal of inconvenience to those who have to use the road.

He reached Shanghai on the 26th of the ninth moon, and remained there till the 28th of the tenth moon, visiting and receiving visits and making the necessary preparations for his journey. He was very ill during three days of his stay in Shanghai. He reports in substance several conversations that he had with various foreign and Chinese officials on foreign and Chinese affairs. He also gives the substance of various letters and official documents that he wrote in reference to his trip, and to foreign affairs in general. Among the rest was a letter in reply to a man named Yang Shang-nung, who had written to him remonstrating with him for having anything to do with foreigners. His reply says that all those who want to maintain an exclusive policy and have nothing to do with the outside world, belong to one or the other of three classes. The first of these classes consists of those conservative scholars who know

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nothing beyond Wenchang's [Essays], and who think that since the time of the Han and the T'sin there has never been any government worthy of the name. The second class consists of those who for the sake of notoriety make a pretence of learning and regard for scholarly attainments, while they are only able to deal in stock arguments and ready-made phrases (in their pretended opposition to intercourse with foreigners.) A third class consists of those who, having at first thought that foreign affairs could be easily managed, and having failed to accomplish their purposes as they expected, have turned against the foreigners, and the hatred and envy of their hearts have found expression in villainous and poisonous language. "But, however these persons may oppose it, China must have relations with foreign countries. We have reached a condition of things that has no precedent in our history. It is the decree of heaven, and we cannot close our doors and refuse to receive foreigners or fold our hands and have nothing to do with them. To live away off in the country, where steam machinery has never been seen or heard of, and talk in a lofty tone, (about such matters) any one can do that. But to come face to face with important affairs and bear the responsibility of managing them (is a different thing,) and mere empty talk is of no avail. We ought to study into the condition of things and learn to adapt ourselves to our circumstances."

He had many applications for positions on his staff from men who wanted to take a trip to the foreign countries. But of course he had to refuse a good many of the applicants. The 9th was the birthday of his father, but as he was away from home he could not perform the worship that was due his illustrious ancestor. But on the next day, which was the birthday of the Empress, he tells us that he arose at six o'clock, and, after making due preparation by putting on his official robes, &c., he and one of his secretaries went into the guest room where he was stopping and performed the proper obeisance with his face toward the north-west, in honor of the Empress.

On the 11th, he received a visit from a man named Chang King-t'ang, who handed him a paper which he had written on the subject of China's foreign relations, and which is quoted by the Marquis in his diary, and the most of which he approves. Among other things, Mr. Chang advocates the policy of cultivating friendly relations with England as a foil to Russia's designs against China. Another point that he urges is that foreigners in general ought to be treated with kindness and respect. He says that during the two hundred years in which China has had relations with foreign countries the tendency has been to copy the foreigners' ways, while the foreigners are treated as the kingdoms of T'sin and Yueh

treated each other, that is with suspicion as enemies. "It is on this account that the foreigners, while more or less divergent among themselves, even to the extent of downright enmity, yet when they come to deal with China they all unite as one man against her. We can never hope to get their assistance in any time of need if we continue to treat them with suspicion and disdain. Of course, if we could keep them out of the country our manner toward them would make but little difference. But as they are right in among us, we ought to treat them with sincerity and justice, so that they may have confidence in us and be ready to help us when we need their assistance." He adduces Japan as an illustration of his meaning. Japan, he says, is walking in the steps of the westerns, even to the extent of changing her government and her clothes, a most stupid proceeding, and yet foreigners, while they laugh at the Japanese in their crude efforts to mimic their ways, are still always ready to give aid and protection whenever it is needed. He thinks missionaries cause more trouble than any other class of foreigners that come to China. He thinks they ought to be required to take a pass whenever they go into the interior, and have a responsible official to accompany them from one town to another, so as to prevent fear and disturbance among the people. He advocates the establishment of schools throughout the country to teach Western education, the employment of foreigners to translate foreign books into Chinese and the prohibition of the opium trade. In reference to the latter, he says a good plan is hard to find; but, as the people from the West think only about the amount of money to be made, if some means could be found by which they could make the same amount of money as they can out of the opium, as, for instance, tea or silk or mining operations, they might be willing to give up the opium trade.

In a letter to a French official the Marquis discusses the difference between China and the West in regard to the relations of men and women. He says it will be impossible for the wives and daughters of ambassadors, consuls and other Chinese officials sent to the countries of the West, to adopt the social customs that obtain there. "According to the teachings of our Holy Sage," he says, "men and women do not hand things to each other; and when a daughter marries and leaves home and afterward returns to make a visit, it is improper for her to sit on the same mat or eat out of the same dish with her brother. A Chinese woman would consider it a lifelong disgrace to have sat at the same table with a male guest. Hence it will be necessary to make some regulations in reference to this matter in connection with the sending of ambassadors to foreign countries, so that wives and daughters will not be afraid to accom-

pany their husbands and fathers. Our ladies will only consent to have social relations with the ladies of foreign countries; and if occasion should render it necessary for them to see foreign gentlemen, they will only stand at a distance and make a bow, but will not consent to shake hands with the gentlemen." He concludes his letter to the French official by urging him to take steps to have such regulations drawn up as will be agreeable to all concerned, so as to cultivate friendship and goodwill between the people of China and western nations.

On the 16th, he records the fact of having given a passport to his French interpreter to visit Suchow and the region about here.

On the 18th, he had an interview with the American Consul-General Bailey, in which among other things they discussed the subject of Chinese music. The Consul was quite surprised to find from the Marquis's statements that the Chinese had any music worthy the name, and he got the Marquis to write him out a brief account of the Chinese system of musical notation.

On the 26th, he visited the Roman Catholic establishment at Zi Ka Wei, with which he seems to have been very much pleased.

On the 27th, he went aboard ship with his family and all their belongings, preparatory to leaving on the morrow. In the entry for this date he speaks of the controversy he had with the British Consul Davenport about official etiquette, as to who should call first. He considered that as Minister he outranked the Consul, and that the Consul ought therefore to have called on him first. But the Consul did not view it in this light, and hence neither visited the other, though all the other Consuls in Shanghai came to call on the Marquis and he returned their calls.

On the 28th he records his painful parting with his daughter, who wept sorely at the separation and he could not refrain from tears himself. Many friends came on board to see him off. At a quarter to nine the ship *Amazon* loosed from her moorings and started on her long journey. He gives a lengthy description of the *Amazon*, size, tonnage, officers and crew, regulations, &c., &c. He observes that breakfast was provided at a different hour for the English passengers from that of the rest of the passengers, partly, no doubt, because the English did not like the French breakfasts, and partly because they did not rise as early as the rest of the passengers.

(To be concluded next month.)

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*The Rebel Bible.*

BY REV. W. T. A. BARBER, M.A.

A GENERATION has passed away since the T'ai-p'ing name was a scare and a terror. We yet find traces of the rebels in the memories of middle aged men, who speak of friends and relatives submerged in the flood of vanished homes and who even now start up in terror-stricken dreams as sleep annihilates the flight of time; and sometimes we see traces in their faces, where branded inscriptions defy the rounding years. Rebel coins in daily use, rebel ex-generals serving as house coolies and rebel ex-privates lording it in purple and fine linen, mark the grass growing on the grave of rebel hopes, mercifully allowed to efface uncanny features of the political land. The modern missionary knows but little of the rebellion as a force and factor in life; he does but vaguely understand that its battle-cry was a distorted echo of the words of the Bible, and that the movement had its first rise in a certain amount of religious enthusiasm, which slowly evaporated until the people were alienated by the horrors and violences of bandit soldiery. As in all such cases, many of these ruffians flocked to the standard for the sake of what they could steal, while the rebel emperor went his way of eccentricity or madness to his fall. I had the good fortune recently, through the kindness of a friend, to see a copy of the Bible published by the authority of the rebels. Old residents of China are, many of them, familiar with its contents, but to recent arrivals some details may be of interest. Circumstances unfortunately limited my inspection to a single day, and I am thus prevented from the minuteness and fullness desirable.

The book is published in yellow paper, comprising the Hexateuch under the title 欽定舊遺詔聖書, in six volumes, and the New Testament under the title 欽定前遺詔聖書, in eight. On the title page of each set is the date 太平天國癸好三年新刻, in which the character for the year is changed from that accorded it in the Imperial cycle. Then is given a list of publications, twenty-nine in number, under the literary supervision of two of the relatives of the rebel emperor, of which the fifth and sixth are the books under consideration. The text is, I understand, that of Gutzlaff; here and there are characters changed by pseudo-imperial prerogative; one noticeable alteration is the insertion of the Imperial 朕 (I) in all recorded sayings of our Lord. Genesis and most of the books of the New Testament are annotated, though sparingly, each note ending as from the vermilion pencil—Respect this (欽此). The main theological point insisted on most strongly is that Jesus Christ is the Son of God (上帝的太子), but not God.

This is asserted with most emphatic iteration,—thus on Mark xii, 30 the note is: “My Great Elder Brother (太兄) clearly declares that there is only one Supreme Lord (太主); why then did His disciples afterwards mistakenly explain that Christ is God?” In fact, all the passages in which our Lord speaks of Himself as separate from the Father, are fastened on to emphasize the fact that He is not God. This literary logic is supplemented by the practical experience of the T'ai-p'ing Emperor during his visits to heaven. The latter's blasphemous genealogy is given in the note on Hebrews vii, 1: “This Melchisedec was I. Formerly in heaven the Old Mother (老媽) gave birth to my Elder Brother (太兄, *i.e.*, Jesus Christ) and to me and my fellows.....” Again on Mark xii, 37: “You are all mistaken in explaining that Christ is God...; before David my Great Elder Brother came to be born and saw the Lord (上主) addressing him as Great Elder Brother (太兄乎). So, too, I, when I was in heaven, saw that in heaven there were God, the Heavenly Father, the Heavenly Mother (天母老媽), my Great Elder Brother, the Christ, and my Heavenly Sister-in-law (天上大嫂). They have now come down to earth (下凡); are there still then Heavenly Father, Heavenly Mother, Heavenly Elder Brother, Heavenly Sister-in-law (又有天父天母天兄天嫂乎)?”

The note on John viii, 56 is: “Before heaven and earth God's primeval mate (元配), that, is, the Heavenly Mother (天媽), gave birth to my Great Elder Brother, therefore he says this.”

After a while the Eastern King (東王) appears to be promoted to a place in the brotherhood with Christ and His chief.

Thus I John v, 7: “The Eastern King is God's beloved Son with my Great Elder Brother and me, all born of one venerated mother. Before heaven and earth all three of us were of closest essence with the Father and the Son (父子一脈親).... Now God comes down on the Eastern King and bids the Eastern King to be the Holy Spirit; the original function of the Eastern King is wind, the Paraclete (勸慰師). The Father knew that in the New Testament there were many mistakes, so bade the Eastern King correct them...The Son (太子) came down and revealed his holy will to me, saying: 秀全 (the Siu Ch'uen, household name of the rebel leader) My uterine brother, henceforth call me not God (帝); the Father is God . . .”

A curious and not very intelligible distinction is made between the two terms used in modern times for the Holy Spirit. On Mark ii, 12 we find: “The Holy Spirit (聖神) is God, dwells (住臨) on my Great Elder Brother and also leads my Elder Brother; how can we deduce that beside this there is a Holy Spirit (聖神) to form my Elder Brother's body, and beside that again a Holy Spirit

(聖神), so as to make three? Amongst them is a Holy Spirit (聖靈), the Eastern King." On John xiv, 17: "The Eastern King, the Paraclete, is the wind of the Holy Spirit (聖神的風). My Elder Brother foretold to men of earth that they could not receive because they knew him not, therefore the Eastern King suffered and ascended to heaven—thus is this fulfilled."

In some of the previous extracts it is difficult to divide between madness and blasphemous fraud. The eye of the ruler is ever open to find references to himself and his kingdom in the words of Scripture. Naturally he delights most in the pages of the Revelation. But he early finds his name recorded on the stories of old. Thus, on the setting of the bow in the cloud he remarks, "I am the sun, hence my name is Hung (姓洪); the Father first instituted this sign to proclaim beforehand that he would send *Hung Er* (頂詔差洪曰也)."

On Matt. xxiv, 29 ('the sun shall be darkened and the moon shall not give her light') he explains, "I am the sun, and by coming down as man I have darkened my light; my wife is the moon, and in becoming human, gives forth no light." "Heaven has sent the Taiping soldiers—this is the stars becoming men and therefore falling from the sky . . . 'all being gathered from the four quarters of heaven' is now fulfilled here."

Matt. xxv, 31 is claimed as fulfilled by the rebel court at Nanking. The peace of Luke ii, 14 is of course Taiping, and the Sabbath of Mark ii, 29 gives opportunity for pointing out: "Now there is the Sabbath of heaven and earth, my Great Elder Brother has come down to earth to be King."

St. James's quotation in Acts xv, 16 is annotated: "Now God and Christ have come down to build again God's temple; this is in Nanking; our dynasty (天京天朝), all under heaven, are united in one and equally pray to the Supreme Lord." On Rev. iii, 12: "In our heavenly dynasty we have the Temple of God the Father, Holy Spirit and my Great Elder Brother, Christ; we have engraved the name of God and the name of Christ on it. The New Jerusalem, which cometh out of heaven from my God, is Nanking. This is fulfilled." On Rev. vi, 12, 13: "I am the sun, my wife is the moon; the turning to darkness and blood obscurely reveals coming to earth to be men; the soldiers of our Heavenly Kingdom are the stars of heaven, their falling to earth darkly reveals their coming to earth to kill the mandarins (妖 the monsters); heaven rolled up as a scroll and the islands moved from their places, obscurely reveals all under heaven leaving the old and becoming new and all having supreme peace (太平). All is fulfilled by the destruction of the den of thieves and the general slaughter of the mandarins."

On Rev. ii, 15: "God and my Great Elder Brother, come down and give me the 'Young King' (the Rebel heir apparent) to rule. 'All countries turning to God and His Christ' is making me and the Young King rule to all ages."

But from so unlimited a field of dark prophecy we must retire with these few extracts. The T'aiping abhorrence of idols is shown in the note on Rev. ix, 11. "Abaddon is Yen Loh the monster" (supposed to judge at the gate of hell). Perhaps the most significant comment of all, coming to us with strange nineteenth-century echoes of Mahomet and so many who have claimed special revelations, is on Titus i, 6 (blameless, the husband of one wife): "Now God's will is that big mandarins should not only have one wife (今上帝聖旨大員妻不止)."

One sometimes wonders what would have been the state of China to-day had Gordon not checked the T'aiping power; certain it is from these extracts, that if idolatry would have been cast out, the Christianity replacing it would itself have stood sorely in need of humility and purity. Perhaps we may not unfairly judge from what we here see that the movement, with its curious mixture of fraud and madness, had within itself the seeds of decay.

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### *The Use of 你 in Prayer.*

MR. BARBER writes in the May RECORDER, controverting the opinion expressed by some of the oldest and most experienced men at the Conference concerning the use of the second personal pronoun in prayer in Chinese. Though not one of those whose opinion was asked, I am in entire accord with the opinions expressed by those who were asked. Mr. Barber should not give too much weight to the opinion of an English-speaking mandarin. Men, who, from the stand-point of Christian evangelization, have made the language and institutions of China the study of their lives, are much more likely to take a correct view of such a question than a mandarin who has but a theoretical knowledge of Christianity, and who neither knows nor appreciates the half of all that the question involves. Even the opinion of a Chinese preacher, to which Mr. Barber refers, is not by any means conclusive. Chinese preachers differ on this as on other things. There is, moreover, a disposition on the part of a good many Chinese preachers to lay undue stress on such matters. Having conceded to Christianity sundry indispensable things which offend Chinese prejudices, they (unconsciously no doubt) atone for it by making broad their

phylacteries in regard to less important matters, and show great zeal in trying to adapt other things in Christianity to Chinese ideas of what they ought to be.

It is indeed true that Chinese etiquette forbids the use of 你 *Ni* when addressing superiors, but is not true that this etiquette prevails universally, or even generally, in the familiar intercourse of families or intimate friends. In Europe it has always been impolite to address royal personages by the second personal pronoun. It must be, "Your Majesty" or "Sire," etc. Lords and judges are also addressed in the same way, as "Your Lordship," "Your Honor," etc. Tallyrand relates that Napoleon once sharply reproved a foreign ambassador for addressing him as "You." It has not, however, been supposed from these facts that the personal pronoun should be avoided in addressing God, and that He should be addressed as "Your Majesty," or the Lord Jesus as "Your Lordship." A native preacher, for whom I have much respect, in speaking of the matter, remarked that the avoidance of *Ni* was essentially a matter of official etiquette, and that for the same reason that *Ni* is avoided 我 *Wo* is also avoided, and 小的 *Wo de*, or some other demeaning term, used in its place; and that consistency would require the use of 小的 *Wo de* for 我 *Wo*, the reasons being quite as strong in one case as in the other. The modern practice of sitting during prayer, introduced into many Churches in the West, and into some in China, is much more objectionable from the stand-point of Chinese etiquette than using *Ni*. I wonder what the said English-speaking mandarin would say to this, if his attention were called to it. It is pretty certain that he would say something rather forcible if a petitioner before him should draw up a chair and take a seat in front of him, before beginning his request. There is, I fear, some danger in these matters of straining at the gnat and swallowing the camel.

It may seem at first sight that the question is an unimportant one, in which Christianity can well afford to yield to Chinese prejudice. Further consideration shows, however, that the question is one which enters into the vitals of religion, and that the use or non-use of *Ni* is likely to have considerable influence on the character of the Christian Church in China. The avoidance of *Ni* is indirect and distant, and requires the use of awkward periphrastic forms, while the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection. In his intercourse with God and with Christ the Christian rises to an atmosphere of affection which the heathen do not understand. The titular forms of mere politeness are not applicable in our approaches to God. We are here in a region which makes rules for itself.

That the use of *Ni* grates on the ears of uninstructed heathen is no doubt true, and when conducting services for them it is doubtless best to avoid the use of *Ni*, but this proves nothing with regard to the practice which should prevail in ordinary Christian worship. Christians cannot afford to hold themselves aloof in the cold embrace of polite ceremonial forms, but should rather draw near and learn the dialect of a loving intercourse. I have observed for a number of years that those Chinese Christians, whose religious affections are strongest, and who are most thoroughly converted from heathenism, are those who lay the least stress on avoiding the use of *Ni* in prayer. A singular fact in this connection is that many who punctiliously avoid the use of *Ni* in the Lord's prayer, will yet use it frequently in their own spontaneous prayers. This seems to suggest that the real inwardness of the thing is something very like Phariseism, otherwise it would seem as if the *instinct of politeness* would lead men especially to avoid the use of *Ni* in their own language, while reverence for the Scriptures would lead them to yield the point in this case, and not to change the very words of the Lord Jesus.

Finally, it should be observed as a general principle, covering this case together with others more important, that our business as missionaries is not to *adapt* Christianity to the Chinese, but by teaching and reforming the Chinese, *adapt them* to Christianity. It is of course a great mistake needlessly to offend national prejudices, but it is a much greater mistake to suppose that by toning down the impalatable things in Christianity to suit Chinese prejudices we are really advancing the cause of truth. It should be observed that Chinese heathen, especially the educated, who become Christians in adult years, are not the safest judges as to how Christianity should be adjusted to Chinese customs. Their heathen ideas and prejudices are at a maximum, and too often their Christian experience and spiritual insight are at a minimum. It may be wise to allow the Chinese considerable liberty at first, but we owe it to the Gospel we represent to give our own personal influence and example in favor of reformation and of truth and righteousness. If, on the contrary, we yield the precedence to our Chinese converts and become their pupils in all matters concerning their own customs, then the tide of reformation will set the other way. Chinese Christianity will adopt foot-binding as a Christian custom, marriages will always be celebrated on lucky days, character paper will be carefully gathered up and burnt, the ancestral tablets will be kept in their places and honored (by-and-by perhaps worshipped), and zealous preachers will set forth Christianity as a revival of the religion of their ancient sages. The final result in the course of time will be that instead of Christianity converting China, China will have converted Christianity.

C. W. M.



*Chinese Music.*

BY MR. J. W. H. JOHN.

THE contributions on the above subject which appeared some months ago in *THE MISSIONARY RECORDER*, dealt with a subject which is of widespread interest, as it is one so intimately associated with church life, no less, I imagine, among native Churches than foreign ones. It is likewise one whose *pros* and *cons* may be considered without the dread of incurring antagonism through running *contra* to the existing Chinese scheme or system, as the Western systems have already been adopted either in their entirety or applied to that of the Chinese. As music cannot be deemed the proprietary right of any one nation, if defects are discoverable in certain systems of notation in vogue which by the incorporation from other systems of that which would remedy or supply this defect, and which would thus be rendered more serviceable in advancing psalmody, then, such remedial measures should be introduced.

The discussion of the subject must afford, to missionaries especially, a topic of great interest; especially should ones so well qualified to write as Mrs. Timothy Richard, Mr. Van Aalst and Rev. W. E. Soothill, etc., continue their labours in this direction. It affords much amusement to hear some of the older missionaries, musical ones especially, recount their early experience in matters affecting the psalmody. One remarked that in the early days of what is now a very large and flourishing Chinese Church, congregational singing was indeed congregational torture,—when each one apparently thought that the one thing needful was to produce as much sound as possible, without regard or reference to his immediate neighbour, and thus giving a somewhat too literal interpretation to Psalm 98:4.

Mrs. Richard dealt mainly with the subject on the lines pursued by Mr. Van Aalst, but gave in addition several adaptations of foreign compositions expressed in Chinese notes. And the selections mentioned by Mr. Soothill in *THE RECORDER* will doubtless be found serviceable for the reasons advanced by him.

There is yet another feature with a view to usefulness and intelligibility in which this question may be considered, and which is, I think, worth submitting to the readers of *THE RECORDER*. It constitutes a compromise or a unification of the staff notation and the sol-fa. While on one hand this scheme preserves intact the principles of the old notation, on the other hand it imparts to it what may be described as the mnemonic feature of the sol-fa system. Of course, the practicability of the scheme has been

tested, and has for many years answered all the purposes intended, by a music-publishing firm in England. As may be imagined, it simplifies wonderfully the reading of the staff notation to one who is already familiar with the relative sound-values of the sol-fa notes, which latter are as easy of acquirement as the relative time-values of the staff notes. In this system the sol-fa notes are printed on those of the staff,—in fact, they form part of the notes themselves. And it is this unification of notes of two systems to which I desire to call attention. I am aware that unification or assimilation of the old and new Western systems was easy of accomplishment, as the principles which underlie both are identical; and that great obstacles lie in the way of the adaptation of the staff system to that of the Chinese. But, if this—"Union System," may it be called?—were adopted, it would of course be taught by missionaries who are already acquainted with the principles of the staff notation; and there would be perfect agreement in time and tone, if, for example, the appended tune were sung together by three persons, one reading the notes as E, G, A, B, etc., and the second reading them on the principle of the movable *do*, i.e., la, ray, me, etc., and the third as 四, 上, 尺, 工, etc. This scheme admits of the introduction of the signs and symbols of the old notation in their entirety, thus avoiding the necessity for new and arbitrary symbols. The use of the staff notes in preference to the sol-fa time signs has advantages which cannot well be ignored. There are in the sol-fa two conditions of value,—one determines the time, the other the tone; while the staff system has the obvious advantage of both being expressed by the note itself.

The objection of expense may be advanced, but is hardly a tenable one in view of the legion of wood-carvers all over the empire, and also of the rapidly multiplying photo-lithographic establishments in Shanghai. The appended air will serve to illustrate the system; and should it in use prove as acceptable an aid in congregational singing as the unified Western systems proved to be in the home land (at any rate, in Wales) some years ago, then the comparatively slight expenditure which would be incurred, even in casting a complete font, would be amply compensated for by the increased interest in, and enhanced quality of, the vocal part of the psalmody. In fact, the only objection that I am aware of consists in the necessity of writing the Chinese notes in white on the black notes of the staff, which would be obviated by the casting of a font, which, of course, should be in large type, at least of the size of the appended specimen.

Had I not known of the system of unified notes before, Mr. Soothill's remark on page 223 of *THE RECORDER* would have furnish-



L. M. Penta



C. M. Fountain



S. M. Taylor



666688 Sacrifice



8787 Light



6646664 Faith



7777 Mercy



777777 Rock



*Collectanea.*

## THE DIVINE NAME.—

Nor only that one Angel (if we dare  
 Receive) for "suddenly was with him there  
 A multitude of heavenly ones," who throng  
 The silvery gleam, all singing that same song  
 Of peace and Love; all—for our planet's sake—  
 Praising Eloi.

'Tis the Name He spake  
 In the Aramaic, at His Mother's knee,  
 In white-walled Nazareth of Galilee,  
 Lispering first speech; and after, on His Cross;  
 But we have sore misused, to all men's loss,  
 The great word "God," speaking the Unspeakable  
 With daily lips, and doing nowise well  
 To give thereby parts, passions, qualities  
 To the All-Being, Who hath none of these;  
 Mingling weak mortal thoughts of "Sire," and "King"  
 In "God the Father;" and so worshipping  
 An idol, served with muttered spell and moan,  
 Baser than brass, and duller than dead stone;  
 A graven image of that glorious All  
 Who hath no form, and Whom His Angels call  
 By never uttered names, and Whom to see  
 Not once hath been, and never once shall be;  
 Who doth, in universal rule, possess  
 Majesty, beauty, love, delightfulness;  
 The omnipresent, conscious, Joy. "Twere well—  
 If name must be—with Mary's Son to spell  
 This unspoiled Word, mystical, free of dread,  
 Ancient and hallowed; and by those lips said  
 Which knew its meaning most, and called "God" so  
 "Eloi" (in the Highest.)

[From "*The Light of the World*," by Sir Edwin Arnold.]

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MECHANICAL PRAYERS.—One day when they happened to be passing a praying-machine set up near a monastery, they saw two Lamas engaged in a violent quarrel; and, as it appeared, all on account of their zeal for their prayers. The fact was, that one Lama had come, and, having set the barrel in motion for his own benefit, was retiring modestly and complacently to his own abode, when, happening to turn his head to enjoy the spectacle of the wheel's pious revolutions, he saw the other Lama stop it and set it whirling again for himself. Indignant, of course, at this unwarrantable interference with his own devotions, he ran back, and in his turn put a stop to his rival's piety; and both of them continued this kind of demonstration for some time, till at last, losing patience, they proceeded to menaces, and then to blows, when an old Lama came out of a neighboring cell and brought the difficulty to a peaceful termination by himself twirling the prayer-barrel for the benefit of both parties.—[*A French Missionary.*]

THE CHINESE INSTINCT OF MATERIAL GAIN.—During the four years I have been on the Pacific Coast, I have had some two hundred pupils. Of these, only about a dozen have shown a desire to carry their education any distance past the rudimentary stage. This is not because the rest are lazy or stupid, for they are the very reverse. A more industrious or quicker-minded race do not exist. The pupils are chiefly household servants and clerks in stores. They make no matter of coming to school in the evening after a hard day's work and spending two or three hours at their books; and the Chinaman has yet to be found who can not learn his English alphabet in one day and be ready the next to read words of a single syllable! The whole trouble is that they are apathetic about everything beyond what they see is going to bring them in some immediate profit, or make their work-a-day lives a trifle easier. They can find a wider market for their labor and command better wages if they can speak, read and write English; therefore they seek such knowledge. The idea of learning for learning's own sake, of getting an education for the fund of internal resources and refined enjoyment it will bring with it, is furthest from their minds. For centuries their ancestors have had no higher ambition than the satisfaction of the bodily wants of the day and the provision of a hole to crawl into at night. What can be expected of the effect of such sordid influences upon the thought and character of the present generation? Impelled by the instinct of material gain, the Chinaman seeks the school and begins his studies. His progress is phenomenally rapid up to the point where mere memorizing ceases and the exercise of the reasoning faculty begins. Here he makes his first stumbles. Not that he does not get along; for his shrewdness at devising expedients is marvelous. He will surmount difficulties in his own fashion most cleverly if they lie directly in the path he has fixed his resolve to travel. In by far the largest number of cases, where they lie outside of that straight line, he has no desire to carry his research further.—[*Rev. W. S. Holt.*]

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CREDULITY AND THE SACRED BOOKS.—Meanwhile, however, through the same perversion of language, the Veda is regarded by Aryas as the source, not only of such Christian ideas as it has pleased them to borrow, but of every scientific invention which modern times have produced. Certain words in the Veda are, in some mysterious way, found to contain evidence that the steam-engine, the electric telegraph and all the later inventions were known and in use in ancient times in India; and the conclusion is drawn that India is really indebted to Europe for nothing at all. Hitherto, though the religious conservatism of the people had for



the most part withstood the importation of Christian ideas, yet all the people of India had acknowledged that, in natural science and in all those conveniences of life which result from it, the English were far their superiors, and the benefits of their superiority might be thankfully accepted. But now, the Arya Samaj has taught that all scientific knowledge (as well as religious truth) has its source in the Veda, and that Europeans had somehow stolen it therefrom, while Indians were asleep; but that, now Indians were again awake, they would take it from the original source, and no longer be indebted to Europeans for it.—[*Dr. Hooper.*]

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A FATHER OF THE PEOPLE.—On the 15th instant, the retiring magistrate, Mr. Loh, with his family, left Shanghai for his native home in Chêkiang on a leave of two months. All the prominent merchants, the gentry of Shanghai and the countrymen and farmers of the suburban villages, turned out in great crowds to bid him farewell. On nearly every street tables were set laden with viands and wine—a sort of parting feast and cup to the departing magistrate. Incense was burning at every doorway, with people kneeling to invoke heavenly blessings on him. The crowd was so dense that the magistrate had to descend from his chair and walk through the streets. A great number of people of all classes followed him all the way from the *yamèn* to the jetty, cheering and calling out his good deeds. When he arrived at the boat the people and gentry refused to permit the rope which hitched the boat to the shore to be untied, until the magistrate took off his boots to be left as a token of remembrance. The magistrate expressed deep feelings of gratitude at the popular demonstration, and said that he only hoped that the people will keep on virtuous paths, and that all magistrates are good as long as the people are good. When, at last, the boat moved off it was far into the night. The distance between the *yamèn* and the jetty was about one mile, yet it took the magistrate nearly all the afternoon to walk it, as he had to stop at every table, take a parting cup and say a few words. There have been no such demonstrations of love and admiration on the part of the people towards a departing ruler for many years past.—[*Hupao, translated for The Daily News.*]

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THE REAL MAHOMMEDANISM.—The ground taken by Canon Taylor and others in favor of Mahommedanism is simply astounding to men of experience on the field who have come into actual contact with the practical effects of this debasing religion. It is one thing to write books on the theoretical aspects of a system, with comfortably slipped feet stretched under one's own desk at home, but quite another thing to meet that system face to face under foreign

skies and witness its actual fruits of personal filth, mental sloth and moral uncleanness and degradation. We could distinguish a Mahomedan village at once by its filth, and its people we generally found more fanatical, more selfish, more sensual and stupid, more thick-skinned, callous and difficult of approach than others. In short, the nobler elements of humanity seemed more utterly trodden down and well-nigh stamped out of existence. There are mineral springs whose waters possess the singular chemical property of turning into stone every substance which is long saturated by them; mosses, plants, however delicate, are petrified. In the same way does the religion of Islam act upon all that is fair, fine and noble in human nature when brought thoroughly under its influence.

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### In Memoriam.

REV. JAMES GILMOUR, M.A.

BY REV. S. E. MEECH.

I have been asked to give some account of the life of our dear friend, James Gilmour. My first acquaintance with him dates from September, 1867, when, on returning to college after the long vacation, I learned that a Scotchman had arrived the day before, and enquiring for the vacant rooms, had chosen the worst, and was already installed, knowing that no one, although from seniority entitled to a previous choice, would turn him out. Those who knew him well will recognise in this one of his distinguishing characteristics.

Our brother was born at Cathkin, near Glasgow, Scotland, in 1843. His parents were of the good old God-fearing stock, which, however, their strictness of life may be condemned in these days, has produced such men as John Paton of the New Hebrides and James Gilmour of Mongolia. James was the fourth of five brothers, three of whom are still living. Of his early life I know but little. From childhood he must have exhibited a waywardness and independence which was no small trouble to his parents. His education was obtained at the high school in Glasgow, and subsequently at the Glasgow University. Having obtained his M.A. degree, he spent sometime pursuing his studies at Edinburgh. He proceeded in 1867 to Cheshunt college near London, where I first met him.

I have in my mind some reminiscences of the two years of our life together,—some grave, some gay. Perhaps the latter predominate, as we were not thrown very much together; he attending the senior classes while I was still among the juniors. I remember that at that time he was fond of finding out new and perhaps strange methods of arousing the thoughts of men to eternal things. At one time he would walk down the village street, hat in hand, singing some familiar hymn, in order to gain the opportunity of speaking to the hearts of men. His independence of character continued throughout his college course, leading him at times almost to an Ishmael-like position; his hand being against every man,

and every man's hand against him. I am not aware that during that period he made any strong friendship. He came to Cheshunt as an accepted student of the London Missionary Society, and before the close of his two years' course was appointed to recommence the work among the Mongols, which had been in abeyance since 1845. During his college studies he obtained all the distinctions in the way of class prizes or scholarships open to him.

From Cheshunt James Gilmour went for a year's further special study to the institution at that time maintained by the society for those on the point of leaving for the foreign field. By this time he was eager to be at work, and felt the duties and studies imposed on him to be irksome. So much was this felt that at one period a collision with the authorities was the result. With classes of various kinds and the preparation for them, there was little opportunity for evangelistic work, except on Sundays. Much of what he really did was known only to himself and to those for whom he worked. I remember hearing from him incidentally of his getting up very early in the morning and going a mile or two to some of the more frequented thoroughfares, and while the streets were still quiet writing in large characters on the pavement such words as "Eternity, Heaven, Hell," having always to be on the watch to escape the policeman.

In February, 1870, he sailed for China, reaching Peking the April following. It had been decided that this place should be the basis of his work, thinking that the summer could be spent among the Mongols on the plains and winter amongst those who visited Peking for government duty or for business. While still unsettled as to his immediate movements, the Tientsin massacre took place, followed by threats of murdering the foreigners in Peking. About this time Mr. Gilmour heard of a favourable opportunity for going to Mongolia in the company of some Russians. With only a few sentences of Chinese, two of Mongol and none of Russian, he set out on his journey, first to Kalgan and thence on to Kiachta. In that town and neighbourhood he spent the remainder of that year and the following until autumn. Part of his time he spent in a Mongol tent, living, eating, sleeping with the natives and acquiring the language in a thoroughly idiomatic manner. Without books he had to gather it all by the ear. Towards the end of the time he visited Selinginsk, near Lake Baikal, the scene of the previous mission of the London Missionary Society to the Mongols. During this period he learned to endure hardness. He returned to Peking for the winter of 1871-72 with a good working knowledge of the Mongol language. From that time until his return to England in 1882 he made annual visits to the plains, living in his tent, travelling sometimes by canal, sometimes by bullock carts and once on foot. His journeys took him over a wide extent of country, starting from Kalgan as a basis. From the first he made good use of his little knowledge of medicine, a knowledge gathered by observation while spending his winter in Peking and attending the hospital. His tent was always open to the visitors who might come, while the Gospel was preached and long conversations and arguments carried on. During the winters the gathering places of the Mongols in Peking were visited. One winter he rented a room in the Yellow Temple, spending sometime every week amongst those who occupied the encampment in that neighbourhood. Much of his time, too, was taken up with the acquisition of the written character and language until he was able to use it in composition. His knowledge thus gained was used in the preparation of several tracts and a catechism.

Meanwhile the study of the Chinese language was carried on, making him the forcible if not elegant speaker we know him to have been.

In December he was married to a sister of one of the members of his own mission, a union which lasted for nearly eleven years. His wife accompanied him during three of his summer journeys. The first was an exceedingly trying one, owing to ignorance of the requirements for a lady and consequent lack of preparation of many necessary articles of food. Mrs. Gilmour acquired a sufficient knowledge of the Mongol language to be able to converse with the natives, as well as a good knowledge of the Chinese. Three boys were born to them, of whom the youngest died not very long after his mother.

The work of these years shows little result that can be tabulated. His letters told us of one at least who died in the faith of Jesus, though unbaptized. The servant who accompanied him in many journeys became a true believer and has since been baptized. Others indicated that they were not far from the kingdom of God, though I am sure that either of those since baptized were the result of Mr. Gilmour's labours. But if the acquiring, through earnest and self-denying toil, of a good name for the foreigner and his message is to be accounted a desirable result, then that has been obtained to no small degree. Certain it is that those who follow in his footsteps will find the way more open and the hearts of the people more prepared for the truth by those years of hard toil.

In 1883 he returned to Peking, residing in the west city and taking charge of the Chinese work during my absence in 1884-85. He prefaced this, however, by a flying visit to the plains, to confirm the faith of those whom he thought believers, and say good-bye to them, as he intended opening up other work to the East. Of his two years in Peking much might be said. His preaching in the chapels daily, his tract distribution and preaching on the street, his placing of his whole time from six in the morning to ten at night at the disposal of those who might visit him to read the catechism or the Testament or to hold religious conversation, his withdrawal from much of the social pleasures of life,—all these testify to his intense earnestness and whole hearted giving up of self to the service of God. During his stay in England he had thrown himself much into the way of the Salvation Army and caught of their spirit, a spirit which animated him not a little during the following years.

In the spring of 1886 our brother left to take up his abode all alone among the agricultural Mongols to the East of Jehol. He made three towns his centres, visiting them in rotation. His method of work was at each place to take a stand on the street, with a supply of medicines, and spend the day in treating patients and preaching the Gospel; sometimes to the crowd, sometimes to the individual. After returning to his inn he was still open to the visits of those who wished to see him. As time went on and converts were gathered, these evenings were largely devoted to them. The story of how he found the people in deepest poverty, produced as it seemed to him by the improper use of God's gifts in the production of tobacco, opium and spirits, and the stand he made against these evils, making abstinence from them an essential before baptism, is known to most of you. He considered that the true way of setting forth the truth was to come to the people, stand where they stood. To this end he adopted a poor way of living,—vegetarianism, according to the Chinese type, desiring to be all things to all men. The solitariness of his position there, together with his mode of life,

told so seriously upon his physical and mental condition that a return to his native land became necessary. This took place, though not before he had the joy of baptizing a few in each of the centres. Other and frequent visits were paid to other towns and villages, and especially to temple gatherings.

His stay in England, where his whole time was given to the Master's work, greatly invigorated him. On resuming his duties in Mongolia, he changed many of his methods. Vegetarianism was abandoned, total abstinence was no longer made a *sine qua non* of admission to the Church, the Sunday was taken as a day of rest and worship. Encouragement came to him from time to time in his work. In the autumn of last year he was greatly cheered by the arrival of a colleague, who relieved the loneliness of his previous life and enabled him to enjoy that communion, socially and in the presence of God, for which he always thirsted.

He left his station to attend the annual meeting of the mission, on the 13th of April last. All who saw him on his arrival in Tientsin rejoiced in the improvement in his health and speech. He was more like his old self, and yet it was another self. There was, with much of the old buoyancy and independence of mind, a mellowness, a consideration for others, a gentleness, which indicated that the precious years had not been lived in vain. I look back to those twelve days spent in his society, and my feeling finds fittest expression in the words, "To him to live was Christ." "Though in the world yet not of the world." The Tientsin friends recall the last English sermon he preached with such a directness and faithfulness as though he might have known it was his last time. The last service he was permitted to render was the fourth of a series of evening devotional meetings with the native evangelists assembled in Tientsin. The last of the series had to be taken by another, for the fever to which he fell a prey was already on him. There followed eleven days of partial insensibility, delirium and weakness. His mind was so clouded by his disease that no word was said of the future, save once, and that in response to a remark; he bowed his head, his lip quivered and tears filled his eyes. On Thursday, May 21st, he closed his eyes, to open them in glory. And now he stands before the throne, the toil ended, the victory won. We mourn that his place on earth is vacant, but we pray that his successor may have a double portion of his spirit, and that his death may be life to those for whom he lived.

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"WELL DONE, GOOD AND FAITHFUL SERVANT."

BY REV. G. OWEN.

"Good and faithful servant." I like the phrase. It describes Mr. Gilmour exactly. He was a good man and a faithful missionary, in the highest sense and in every respect.

First and foremost, he was thoroughly upright, honest to the very backbone. He hated shams and deceptions of all sorts. When he spoke he spoke his mind. He said what he thought and thought what he said. He was just what he appeared to be. No need to press behind the scenes. You would see there just what you saw in front. He never wore two faces. A truer man never breathed.

He was so honest as to be almost rude sometimes, as society calls rudeness. If he could not say "yes," he would hold his tongue or say "no" outright. He would deceive no one with fair words or sham assents.

You might accept his word with perfect confidence and trust him the world over with your most precious things. Get his promise and you may be absolutely sure of its fulfillment. He carried the same honesty into his teaching and preaching. He taught what he believed and nothing else. I remember his saying more than once: "I want these people to whom I am preaching to say, by and by when they pass into the other world, that what I have taught them is true and that I taught them nothing that is not true." Like Paul he wished to be "manifest to every man's conscience." This honesty led him to examine into his own creed that he might truly say: "I have believed and therefore have I spoken." On one point only did he differ from orthodox evangelical beliefs. He did not think that those who died without the knowledge of Christ, or without a fair chance of salvation, were finally and hopelessly lost. He believed they would have the chance of choosing between self and Christ in the other world. He rejected altogether the doctrine of eternal punishment. He did not, however, give these ideas prominence either in his private conversation or public teaching. Mr. Gilmour's complete consecration and whole-hearted devotion sufficiently prove that a man may cherish the "larger hope" and yet be an intensely earnest missionary.

And how genial he was!—thoroughly good company. Of all the men I know I would have chosen him as companion for a long journey or a lonely home. He had lots of fun in him and a good deal of humour. He liked a joke, and in his younger years especially indulged the liking. Quaint, humorous and witty sayings dropped naturally from his tongue, and his fingers were clever at bits of innocent mischief. During the last few years, though he was so intensely in earnest about the work of God, he never lost his propensity for fun and frolic. It was natural to him. I met his father in Scotland three years ago, and, though he was quite an old man, his eye still had fun in it and his speech was decidedly racy. I saw where my friend got his frolic and humour. He held it a duty to be cheerful. A Christian should look happy as well as be happy, should have a happy face as well as a happy heart. Finding that a lonely life and absorption in work were making him preternaturally serious, he bought a small hand mirror that he might look at himself occasionally and smooth down the frowns and wrinkles.

Alongside of this genial fun and frolic lay deep seriousness, approaching sometimes to melancholy. Life was a great responsibility full of grave issues. The burden often lay heavy upon him, and he groaned beneath its weight. The work to which God had called him was graver still. "Who is sufficient for these things"? Sometimes the pressure overbore him and he had what he called "an attack of the blues." Thus burdened himself he had keen sympathy for others. His kind heart was easily touched by the sight or the tale of another's woe. The eye that could sparkle with fun could also run over with tears. He could rejoice with those that rejoice and weep with those that weep. In the readiness and keenness of his sympathies there was a touch of the woman about him which made him very lovable.

He was a conspicuously able man. Whatever he did he did well. Like most of his countrymen, he was cautious, looked all round a thing, thought well about it before making up his mind and then held firmly to his decision. Cautious and clear-headed, I know no man on whose judgment I would so willingly rely and to whom I would so readily go for counsel in difficulty. If he agreed with me, I felt sure I was right, but always had misgivings when he was on the other side.



He was a tower of strength to his friends. He thought clearly and spoke clearly. It was often an intellectual treat to listen to his penetrative exposition of a false view, and his logical, forceful statement of the true one. His battle axe, though always lovingly wielded, generally let daylight through somebody or something. His conduct of our annual meetings this year was a model of good chairmanship. So genial in manner, so helpful in counsel and so practical in all things, he won the admiration of us all.

But he was more than able. He was original. There was even a touch of genius about him. Neither his thoughts nor his words flowed in the ordinary channels, and all he did was characteristic of himself. No one would ever call him common-place. Those who have heard him preach know how striking his sermons were, both in matter and manner. They were generally fresh, always stimulating and helpful. Even his ordinary talk had a freshness and a sparkle all their own. And how charmingly he told the story of his life *Among the Mongols!* The book is a model of crisp, forcible, graphic English. The *Spectator* lauded it as few books ever have been lauded. The reviewer was weary and jaded when he took up the book, but he was wide awake before he had reached the third page. On and on he read, delighted, fascinated, forgot self and surroundings, went right off to Mongolia among the camels and tents, saw and heard everything and never laid the book down until he had read every word. He was charmed but perplexed. The book reminded him of something, but of what? Had he ever met the author, and were memories of past conversations being brought back to him? Or had Mr. Gilmour written a book before? No, neither. What was it then that haunted him? Suddenly it flashed upon him. It was recollections of Defoe. The vivid, realistic style had recalled *Robinson Crusoe*. This was perhaps as great praise as could be given to any writer, and it was deserved.

If you have not read the book, read it; there is a treat in store for you. It is a bit of pure, racy, living English, and a wonderfully vivid picture of Mongol life and manners. The reviewer said he was grateful to the author for telling only the truth, for if he had told lies he should have equally believed him.

But conspicuous above all other qualities was his devoutness. His motto was, "This one thing I do." He never tried to serve two masters. He was too ardent and earnest for such divided service. He threw his whole soul into his work, doing it with both hands earnestly. He learned both Mongol and Chinese, and learned both well that he might the better serve Christ.

Always earnest and hardworking, he became even more earnest after his visit home in 1882. About that time he experienced a great quickening and deepening of spiritual life, what is often called a second conversion. Henceforth he could truly say with Paul, "For me to live is Christ." He was crucified to the world and the world was crucified to him. His spiritual mindedness shone out in all he wrote and did. For three or four years he read nothing but his Bible and Hymn book and one or two manuals of devotion. Nor did he care to talk of anything but Christ and spiritual things. His mind was wholly set on God, and God was his exceeding great joy.

"Nearer, my God to thee, nearer to Thee,"

was the cry of his heart during those years. Writing to me at that time he said, "I feel God very near to me and daily growing nearer."

He was all alone up there in Mongolia, and we who loved him were often troubled and anxious about him. But he was not alone, for the Father was with him as He always is with all his faithful servants. When the streams are dry God leads His lone one to the fountain. Writing to me about last December he says: "I am mostly in the light, sometimes very sweetly, sometimes, however, cold and dark, but I just hold on, and it is all right. Romans the 8th chap. I find good reading in dull spiritual weather, and the Psalms, too, are useful. When I feel I cannot make headway in my devotions, I open up the Psalms and push out my cause and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets towards God, and in some places it is strong and deep."

Writing last August he said: "I cannot say that God gives me all the victories I want, but he keeps me in peace and faith, and that is not a little thing." But though so near he longed to be nearer. Last February he wrote: "How is your soul, brother? I'll tell you how mine is. Eager to experience more of the almighty power inworking inside. Eager to be more transformed, less conformed to the world. Eager to touch God more and have Him touch me more, so that I may feel His touch."

He spent much time in prayer. Morning, noon and night at least he talked with God. He took everything to God and asked His guidance in everything. His prayers were very simple, just like a child talking to mother or father, or friend talking familiarly with friend. Here is a bit from one of his letters. Disappointed regarding a medical colleague, he wrote: "Does God not mean to have a medical man here? I wonder! wondering I tell Him as I tell you and try to leave it with Him, and in a very great part *do* leave it with Him, too. It is good to have His calm mercy and help." It was a great privilege to pray with him. God always seemed so very near, and great spiritual refreshment followed.

His life was a constant up-looking to God. Writing to a friend regarding mission work, he says: "The outward form, shape and surroundings is, however, a smaller thing. If the *heart* is there and the eye looking to God's hand as the eyes of a maid servant to the hand of her mistress, all things will be made clear. The *fatal thing* is not to be looking for His direction and guidance." Prayer was the secret of his strength. Eminently social and sympathetic, he could not have stood those years of loneliness, but for the sense of the divine presence, realized through prayer. He walked with God, and therefore was not alone. It was through prayer, too, that he got such mastery over himself and held his lower nature in such complete control. Prayer lifted him above self and the world and made him sit with Christ in heavenly places.

It made the other world also very real to him. He endured as seeing Him who is invisible. Heaven was very near to him, and he thought of it in a very familiar way. In a letter written last December he says: "I was much struck by one saying of Mrs. Booth's,—'It will not be very different there in heaven to what it is here.' I guess she is right. I guess there will be difference of occupations there as here, and I guess that our life here is a training for the life and work there. Oh! the mystery. How thin a veil divides it from us. How well the secret has been kept from of old till now." In another letter, written last February, he says: "The world to come, too, sometimes comes up clear as not far distant, and the light that shines from that makes things seem different a good deal."

What he prayed for, perhaps more constantly and earnestly than anything else, was that God would use him in the conversion of men. All through his letters this longing breathes. "God can, he says, send showers of blessing as easily as He can send rain. Would that he may. The thought that He can, comforts me! Blessing or no blessing, though it is a privilege that He has enabled me to preach Christ far and wide here. People do understand a great deal of the Gospel, and I believe there will be a harvest here some day." This passionate yearning for souls became almost a torture sometimes. In a letter written early last year he mourned the paucity of conversions, wondered why, feared there was something in him that hindered, that God had a controversy with him, etc. I replied urging him to leave results with God; no human heart could carry such a burden without breaking. In answer he wrote: "I know that worry should be an unknown element in a believer's experience. I am eager to have done with it. I thank Him for much of its absence. But dissatisfaction with the present state of things is not worry but legitimate soul longing, and the death of that would be a bad thing. May you, brother, be blessed in your own soul and in the work of your hands. I know you pray for us here. Eh mon, if the thing would move. If the rain would come. As the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us. I often read the 123 and 126 Psalms together, and then I think what would please me best as a master would be to see my servant going ahead energetically, faithfully and loyally with his work, not moping about nor downcast. Then is not this what God wants of us? So here goes cheerily and trustfully."

But he did not merely pray earnestly for the conversion of men; he worked like a giant to convert them. That he might gain readier access to the hearts and homes of the people, he studied medicine and picked up enough to treat successfully ordinary cases. His tent with his table of medicines was to be seen at all the fairs. There he would stand all day dispensing medicines and preaching Christ. This he did summer and winter alike, ever working never resting.

His room at the inn was open to all comers with whom he talked far into the night. During bad weather, when visitors were few and work on the street impossible, he wrote leaflets and small tracts that through these he might spread the knowledge of God and His great love.

That he might get still nearer to the people and win them for Christ he lived, ate and dressed as they did or even in poorer style. He cut off every luxury and even common comforts, retaining only the bare necessities of life. Until last year he had not even a hired room, but occupied such quarters as the common inn could afford, and there he shared with his native helper and frequently with one or more enquirers. His clothes were just those of a mechanic or well-to-do peasant. And that he might gain the respect and confidence of the people, he gave up all animal food, even eggs, and became a vegetarian. His diet was the simplest possible, consisting of millet, corn-flour, peas, meal and vermicelli. This he ate in the ordinary public restaurants, the whole costing him about two pence a day. His circuit was about 100 miles across, and he made the round in all weathers, hot and cold alike, mostly on foot, sometimes carrying his own bedding on his shoulders. On such occasions he had to sleep in the small dirty inns among all sorts and conditions of men, as the larger inns would not receive him. During

these journeys he was sometimes exposed to perils of robbers and perils of floods. He spared himself in nothing, but gave himself wholly to God. He kept nothing back. All was laid upon the altar. I doubt if even Paul endured more for Christ than did James Gilmour. I doubt, too, if Christ ever received from human hands or human heart more loving devoted service.

The loneliness, the poor food, the hard work, and above all the "burden of souls," told heavily upon him, and after four years he had to go home for change and rest. He was weak and worn. But his love was strong as ever, and in less than twelve months he was back and at work again. After his return he gave up his vegetarianism and slightly modified his manner of living in other respects to the great benefit of his health. He enlarged his reading; read magazines, newspapers and current literature. And had his life been spared, I don't think he would have again practised the old austerities and self-denial. I never saw him looking better or stronger than he did a fortnight before he died. But this improvement in health was not due wholly to better food, but probably still more to the presence of a congenial colleague, Mr. Parker, who had joined him last November. The Master sent His disciples two and two; are we wise or right in ever sending a man or a woman alone? Loneliness generally leads to melancholy or madness.

Mr. Gilmour was a determined teetotaler and anti-tobacconist. He thought the growth of tobacco a sinful waste of land, and the distillation of whisky a wicked waste of grain, especially among a poor and crowded people like the Chinese. He looked upon smoking and drinking as temptations and the fruitful sources of many evils. He also thought it good that a Christian should forego such useless luxuries, practice a little self-denial and keep under his body. He therefore made abstinence from tobacco and alcohol a condition of church fellowship. In deference, however, to the strong opposition of Dr. Smith, who joined him as medical colleague for a short time last year, Mr. Gilmour abandoned this rule, though still urging its observance upon native Christians.

How shall we estimate the value of such a life as Mr. Gilmour's? He saw some of its fruit in the souls he brought out of heathen darkness into the marvellous light of the Gospel of Christ.

Thousands heard from his lips something of the truth as it is in Jesus, and over large districts he made that great name familiar to the people. Numbers saw a pure, noble, Christ-like life lived among them. To all who knew him, and to all who may hear or read of him, he is an inspiration. This world is the better and brighter for his having lived in it. Another noble life has been lived here, and another name has been added to the roll of Christian heroes. We missionaries, especially, may well be proud of him. Such a life is priceless and will be fruitful for ever.

If any one asks: Would it not have been better if Mr. Gilmour had taken more care of himself and lived longer? I would answer, I don't know. His life was beautiful, and I would not alter it if I could. A few years of such service as he gave Christ are worth a hundred years of humdrum toil. We need the inspiration of such a life as his. Heaven, too, is the richer for such a man and such a life. The pearly gates opened wide, I have no doubt, to receive him. Angels and men gave him glad welcome, and what a smile would light up the Saviour's face as he received His faithful servant home.

And he being dead yet speaketh. He says: Be faithful, work hard, for the night cometh when no man can work. Be earnest, for life is brief; be ready for life is uncertain.

But why did God call Him away in the midst of life and work? I don't know. Possibly work here is not of such importance as we think. Or there is more important service elsewhere waiting for such men as Mr. Gilmour. He has been faithful over a few things; he has been made ruler over many things, and has entered into the joy of his Lord.

But who will take his place here? Who will pity the Mongol in his darkness and tell him of Christ? We mourn greatly, for we have lost a dear friend and fellow-worker, whom we honoured and loved. But we are glad, too. We rejoice in the life he lived, in the work he did, in the example he left; and we rejoice in the knowledge that he is with Christ, which is far better. And our prayer is that so far as our brother followed Christ we may be able to follow him.

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REV. LUTHER HALSEY GULICK, M.D.

[To our brief obituary of last month we add the following from *The Friend*, May, 1891, Honolulu, H. I.]

We hear, with great sorrow, of the death of this dear and honored brother, April 8th, at the house of his son, Dr. Luther Gulick, at Springfield, Mass. He had been, for more than a year, in broken health, the effect of a life of arduous missionary toil in many lands. He was the oldest child of Rev. Peter J. and Mrs. Fanny H. T. Gulick, born in Honolulu, June 10, 1828. Graduating from the N. Y. University Medical College in 1850, and having also taken a theological course and received ordination in 1851, he sailed, November 18th, from Boston with Rev. Messrs. Snow and Sturges for the Caroline Islands, via Honolulu. He had been married, October 29th, to Miss Louisa Lewis of New York City. After a visit in this his native land, during which he was the chief organizer of the Hawaiian Mission Children's Society, he left, July 15, 1852, for Ponape, where he began pioneer work with Mr. Sturges, Mr. Snow being stationed at Kusaie. Mr. and Mrs. Gulick there experienced many privations, and were active in labors, gaining most important experience in missionary work and the native character. About 1860 Dr. Gulick joined Rev. Dr. Pierson at Ebon to initiate the mission to the Marshall Islands. Recuperation being needed, he came with his family to Honolulu in 1861, going on to the States that year. He at once distinguished himself by his eloquent and tactful appeals to the Churches, and was actively employed by the American Board in such work. In the meantime, Dr. Anderson had visited these Islands and caused the organization of the mission on new lines with the Hawaiian Board. By his recommendation Dr. Gulick was sent for to become Corresponding Secretary, and entered upon the arduous labors of that office about the end of 1863. His labors were of the highest value and earned the most affectionate regard of the native Churches and pastors, as well as of his brother missionaries. At this time Mr. and Mrs. Gulick began the Kawaiahao Female Seminary, as a small family school on the same premises, now extended and grown into the present large institution. In 1870 he went to the States and served for a time as one of the District Secretaries of the American Board. In 1871 he went to Europe to inaugurate the missions of the American Board among the Roman Catholic populations. During this time he resided chiefly in Italy, his brothers William and Thomas going to Spain, where the former is still laboring.

In 1874 he was sent upon a tour of inspection to the missions in Northern and Eastern Turkey and in Bohemia, whence he directly returned to Boston. The American Bible Society, needing a special agent in Japan, at once sought for Dr. Gulick, and obtaining his release from the service of the A. B. C. F. M., sent him to superintend the publication and distribution of the Scriptures in that empire. To this agency the Bible Society, after a few years, added a like agency for the Chinese empire. He then took up his residence in Shanghai, constantly travelling thence throughout China and Japan, in frequent conference with the missionaries of all denominations. During later years he also edited THE CHINESE RECORDER and conducted Sabbath services for the foreign residents of Shanghai. With this heavy labors he became somewhat prematurely worn out.

Dr. Gulick had the happiness of seeing two sons in the ministry,—one a missionary in Japan,—also one daughter in like work. The eldest daughter is wife to Prof. F. T. Jewett of Oberlin College. Both his public and his domestic life have always had the most efficient support from her who now survives to mourn his absence from her side. The editor of *The Friend* would add his personal tribute to the both lovely and noble character of his life-long friend. In childhood he was the sweetest and most attractive of all our early companions of whom few survive. As a candidate for missionary life in 1850 his Society was most cheerful and inspiring. As the worn young pioneer, returning from dark heathendom in 1861, his visits, while unassuming and full of fraternal affection, were most stimulating to Christian zeal. A missionary tour made together around Maui in that year will never be forgotten. We had hoped once more to welcome our dear brother in Honolulu, but this was not to be. We devoutly thank our Lord for his many labors and his noble life.

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### A Kiukiang Magistrate.

A FEW days since one of our old school girls came from the country to revisit the scene of her student life. She saw the wife and daughters of the Hsien, who were calling upon us, which led her to speak of an occurrence in the neighborhood of her home. A man who had been involved in a quarrel with his neighbors, died after a short illness, and the magistrate was called upon to investigate the case. After the Chinese fashion of conducting *post mortem* examinations, the body was bound up in a bed-quilt and great quantities of hot water poured over it. This treatment is supposed to bring to the surface marks of any internal injuries not previously apparent. While the lengthy investigation was in progress, the chair-bearers of the official made themselves obnoxious to the family by appropriating chickens and articles of clothing. Certain of his followers were ordered to punish the offenders, but professed themselves unable to do so. At this the mandarin suddenly overturned his table, seized a rod and rushed across the field to apply it in person to the coolies' backs. Such a scampering of hitherto spell-bound rustics and small children to making way for the official dignity to unbend! The coolies were soon overtaken and chastised.

The following is a copy of a proclamation issued without any solicitations by this magistrate. One of our young men came unexpectedly upon it in passing the city gate and took it down:—



# 德化縣正堂張

本縣言出法隨	倘敢再蹈前轍	爲此告誡軍民	由於父兄失教	每逢洋人出遊	中外通好多年
其各凜遵此示	定拘家長重比	以後須知顧忌	實屬不成事體	小孩肆口辱詈	自應共敦睦誼

"A proclamation by the magistrate Chang, of the Teh Hwa district. Intercourse between foreign countries and China has existed for a long time, and so concord and mutual respect ought to be shown. But when a foreigner walks the road, Chinese boys are in the habit of speaking evil words at him. This is because their fathers and elder brothers do not give them proper instruction, and they will go to ruin when they become men. Therefore I warn you to take care of your sons. If you do not take heed, I shall administer punishment to the head man of the family. Let everyone respect this proclamation."

Notwithstanding his evident appreciation of foreigners, the old gentleman and his family are ready to believe the foolish and superstitious stories current with regard to our Catholic contemporaries. On several occasions he is known to have introduced their shortcomings in conversation and apparently given little consideration to extenuating remarks offered in reply.

Our official friend visited the Institute one day. He went all over the buildings, but seemed particularly interested in the laboratory, making minute inquiries and laughing heartily over some of the experiments performed for his benefit.

Afterwards he proceeded to the class-rooms where recitations were in progress. The rapidity with which difficult problems in algebra were solved and explained, drew forth many an exclamation of wonder and



admiration from the demonstrative old gentleman. Before taking his departure he insisted on being presented to each of the pupils, whereupon they were marshaled into the official presence and ordered to salute; but, to the astonishment of all, the mandarin himself made a profound obeisance to every boy, large or small, evidently determined not to be outdone in politeness.

This magistrate seems to have some idea of the momentous issues involved in the choice of a life-companion. A young man had steadily refused assent to the matrimonial alliance which his natural guardians had arranged for him. Matters finally approached a crisis, when his life was threatened by exasperated relatives. Having been arrested and brought before the Hsien's court, the youth showed no sign of retreating from the position he had taken. This occurred just after New Year, and the official seal had not been opened. "Why are you unwilling to marry this girl?" said the magistrate. "She will not learn good"—*pu shio hao*—was the reply. Turning to the young man's father, the judge exclaimed, "Why, how is this? What sort of a man are you who wants his son to marry a girl who will not learn the good!" and with further words of oburgation and advice, he proceeded to write with his own hand a bill of divorce, promising to file the document in the official archives, and saying that the case was now closed. Whereupon the triumphant youth and his disconcerted parent were dismissed from the tribunal.

This official displayed remarkable promptness and vigilance during the recent troubles in Kiukiang.

W. H. W.

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### *An Imperial Decree.*

ON the 7th of the 5th moon (June 13th) the following Imperial Decree was issued:—"The Tsung-li Yamên has memorialized us on the disturbances occurring in the various provinces against (foreign) religious orders and requested us to order the Governors-General and Governors to take immediate measures for their suppression, etc. The memorialists stated that in the 4th moon the churches in Wuhu, in the province of Anhui, were burned down by evil-disposed persons, and the churches in Tanyang (Kiangsu) and in Wusueh (Hupeh) were successively destroyed, and it was urged that the leaders should be discovered and captured and stringent preventive means should be taken, etc. That the several nations are at liberty to promulgate their religions (in China) is set forth in the treaties, and Imperial Decrees have been granted instructing the various provinces to give protection at all times. Many years have passed by and the Chinese and foreigners have lived on friendly terms. How is it that lately churches have been burnt and destroyed almost simultaneously? It is certainly strange and astounding. It is only too obvious that there must be among the evil doers some notoriously desperate characters who secretly plan, dupe, spread rumours and mislead the minds of the people with the expectation that an opportunity may occur for plunder. Even the peaceful and good people have been misguided by and forced to join these rogues to aid in creating

more momentous results. Unless severe measures are devised to punish and suppress (these malefactors) how are the laws to be upheld and how is the country to enjoy quiet? Let the Governors-General and Governors of Liang-kiang, Hukuang, Kiangsu, Anhui and Hupeh at once command the civil and military officials to discover, capture, try, convict and execute the leaders of the riots as a warning to others for the future. The religion of the western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side. The risings (against religious orders) no doubt took origin from the discontented class, who fabricate groundless rumours and create disturbance under false pretexs. Such cunning people are to be found in every place. Let the Tartar Generals, Governors-General and Governors proclaim and notify the people never to listen lightly to floating rumours and recklessly cause troubles. Any writers of anonymous placards, manufacturing rumours to mislead the people, are to be apprehended and severely punished. The local officials must at all times devise measures for the protection of the lives and properties of the merchants and missionaries of the several nations, and must not permit criminals to harass and injure them. In case their precautions are not effectual and disturbances occur, let the high authorities report the exact state of the case and have such officials cashiered. Let the various cases (of riot against foreign churches) in the different provinces, still pending settlement, be promptly arranged by the Tartar Generals, Governors-General and Governors, who are not to allow the subordinate officials to delay and procrastinate through fear of difficulties. Let this Decree be known to all. Respect this!"

## Correspondence.

IS IT LAWFUL?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In my work as colporteur I have often had applications for books on the Lord's Day. I generally refuse, but in cases where the applicant was a traveller or when I myself have been leaving that place early on Monday morning, I have yielded. The question that I wish to ask through the medium of THE RECORDER is:—"Is it according to the spirit of the fourth commandment so to do?" My own thoughts on the subject are as follows:—

(a.) *Against*—The literal com-

mandment, and the appearance of evil in teaching one thing and seemingly doing the opposite, thus putting a stumbling-block in the way of converts, inquirers and the heathen.

(b.) *In favour*—It is not business, being the Lord's work; and the Saviour's teaching, "It is lawful to do good on the Sabbath Day."

I don't wish to justify my actions or initiate a useless discussion in THE RECORDER, but would be very grateful if you would insert this inquiry and any answers, positive and negative, or, if too many, samples of each.

Yours respectfully,

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## CORRIGENDA.

DEAR SIR: In my letter to you (RECORDER for June, p. 285, below the middle) are the following press errors:—B. S. or B. for B א (the Hebrew letter *aleph* indicating the Sinaitic MS.) or B, each capital letter *without* the full point; and so in each case where B. or S. occurs to the end of the page. The capitals stand for the great Vatican and Sinaitic MMS. respectively.

A less unhappy slip of your proof reader is the signature, p. 286, which should not be M. E. Moule, but yours faithfully,

G. E. MOULE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I shall be much obliged to you if you will allow me through the medium of your columns to thank the medical men in various parts of China who have been so very kind as to send me answers to several questions which I addressed to them individually regarding the prevalence of leprosy, &c., in China. These answers will be incorporated in a book which I am now preparing for the press on leprosy in all its phases, and in which I have made an attempt to

give some idea of its geographical distribution in China.

The information sent is, I believe, valuable. I should be glad, however, to regard it only as a nucleus of more detailed information, which may be collected and published in the future. It was only after giving some attention to the subject that I became aware of how very deficient we are in accurate information regarding the distribution of this disease in the large empire of China. Whilst it is very common in some parts, it seems to be very rare in others, and apparently in some parts is not, or scarcely, known at all.

What is specially required is fuller information regarding the disease in the remote parts of the empire, and this can be only furnished by the medical missionaries who seem to be doing such excellent work in these little known places. It would be particularly interesting to know whether leprosy prevails amongst the aborigines who live in the mountainous districts in the interior.

Again expressing my gratitude to the gentlemen who honoured me with their letters,

I am,  
Yours faithfully,  
G. THIN.

LONDON, April 3, 1891.

## Our Book Table.

*The St. John's Echo.* Published every month by the students of St. John's College, Shanghai. 50 cents a year.

We have long felt a peculiar interest in the literary work of ambitious young students, and this specimen of what aspiring genius can do, appeals to our respect. The youthful Chinese who have here wrought their lucubrations into English, show a commendable degree of zeal and proficiency.

*Report of the Alice Memorial Hospital, Hongkong,* in connection with the

London Missionary Society, for the year 1890. "China Mail" Office.

*Report of the Medical Missionary Society in China,* for the year 1890, in charge of J. G. Kerr, M.D.; J. M. Swan, M.D.; Mary W. Niles, M.D.

*Report of the Wesleyan Missionary Hospital at Fatshan, South China,* for the year 1890. Charles Wenyon, M.D., &c., Superintendent. Hongkong: "China Mail" Office.

*Report of the Wuhu General Hospital.* Geo. A. Stewart, M.D., Physician in Charge.

*Report of the Mackay Mission Hospital in Tamsui, Formosa,* for 1890. A. Rennie, M.B., C.M., Physician and Surgeon in

Charge; Rev. G. L. Mackay, D.D.  
Tamsui: Tung Shung Office.

The total of new cases and return visits, as given in the above hospital reports, reaches no less a figure than 105,948. This sum represents an immense amount of benevolent Christian work. Our space forbids extended quotation, but we transfer to these columns a few sentences from the pen of Dr. G. L. Mackay, as follows:—

"The path of duty in this matter is so evident that I am amazed that any one should be under the necessity of having to plead for *medical* mission work. Most assuredly this does not apply in the remotest degree to Presbyterians in the dominion of Canada, whose liberality and sympathy have helped and cheered us in fulfilling the command, 'Heal the sick that are therein, and say unto them. The kingdom of God is come nigh unto you.' It serves to show, though, that there are still those who do not grasp in all its literality and fullness the commission of Him, who himself 'went about doing good and healing all that were oppressed of the devil.' We do not pretend to be able to cast out demons, but we do cure multitudes whose diseases are supposed by all non-converts here to be caused by devils. But then can we alleviate suffering when engaged establishing this kingdom? We have *cured* hundreds and *relieved* thousands during the past years, and what we have done we can do; and if *progression* means anything, can do it more efficiently as time rolls on. The pleasure connected with the doing of such has to be experienced in order to be thoroughly understood. I have seen statements about men going through Chinese towns with Bibles in their hands. I feel better equipped when my tooth forceps and medicines are not faraway. The indiscriminate giving of quinine doses, etc., right and left to dense crowds, I consider to be actually injurious; but the plan we

have pursued, are pursuing and intend to pursue, has long ago produced its own fruits in a *better knowledge of the hospital, greater confidence in Western treatment and higher respect for the foreigner and his religion.*"

*Transactions of the Asiatic Society of Japan.* Vol. XIX. Part I. Yokohama & Shanghai: Kelly & Walsh, Lt. March, 1891. Price, \$2.50.

In a paper by Rear-Admiral Belknap on "The Depth of the Pacific off the East Coast of Japan," we are treated to a *résumé* of facts brought to light by the deep sea soundings of the U.S.S. *Tuscarora* and the explorations of other ships. It has been a popular belief that the greatest depths are found in mid-ocean; but the evidence shows that, as a rule, the deepest water is found approximately near the land, whether of continental mass or island isolation. It is now known that a trough or basin of extraordinary depth and extent lies along the east coast of Japan and under the Black Stream.

Walter Denning discourses ably on the "Mental Characteristics of the Japanese." The subject of ethology, or the science of character, is as difficult as it is important. It cannot be an easy task to define national characteristics under any law of generalization, as the variety of type is great and our opportunities of observation are necessarily confined to a limited area. The first prominent mental trait brought to our notice is the *precocity* of Japanese youths. The young scholar of 12 or 13 is familiar with subjects that occupy our subtle metaphysicians with abstract principles and theories of life. The effervescent politics of New Japan is a natural product of adolescent and hair-brained leadership in journalism and oratory. "One is sometimes astounded on being introduced to individuals who have figured as journalists and stump-orators to find that they are of an age when,

if Englishmen, they would hardly know whether they had any political opinions at all." *Unpracticality*, shown in the distaste that men of education and refinement entertain for money-making pursuits, is also mentioned. The sentiment of ancient Japanese society which regarded with so much aversion the merchant, the usurer, the middleman, to the level of whose life the noble *samurai* would rather die than descend, is very far from being extinct in modern Japan. The *levity* displayed by the Japanese on occasions when a foreigner would be grave and concerned, and a *fickleness*—which after all may not be intrinsic but accidental, incident to their sudden contact with novel and distracting conditions—are to be recognized as traits of national character. While Mr. Denning rejects the idea that the fundamental ethical notions of the Japanese were derived from China, he is certain that Japanese ethics owe much to that source. The regard in which the people of Japan hold the person of their sovereign is supposed by many to be unique; but it is a well known historic fact that extreme veneration for sovereignty is a characteristic of nations in the earlier stages of their development.

We have received by this mail a copy of a Book for Responsive Readings in Sabbath services, prepared by Dr. Blodget of Peking. The title of the book is *Kung Tuh King Wén* (共讀經文.) It begins with a short introductory service, abbreviated from the Prayer Book, but containing the *Te Deum*, the Apostles' Creed and the Lord's Prayer. Following this are seventy sections for Responsive Readings. The first section contains the Ten Commandments, with texts of Scripture as a preface and a conclusion. Then come the Psalms in sixty-one sections. A few of the Psalms, chiefly imprecatory Psalms, have been omitted.

After the Psalms are three sections taken from the Proverbs, three sections from the Prophecies of Isaiah and two sections from the New Testament. These last contain the Beatitudes and other parts of the Sermon on the Mount; also the thirteenth chapter of the first Epistle to the Corinthians and selected verses, expressive of God's love to man, and of the law of love which Christ has left to His followers, all taken from the writings of the Apostle John.

Following these Responsive Readings are four pages of Scripture texts on Christian giving, suitable to be read by the pastor while contributions are taking up. Lastly are printed forms for the baptism of adults, the baptism of infants; for the public profession of their faith by those who have been baptized in infancy; for the administration of the Lord's Supper and for conducting the services at marriages and funerals. It has been thought by some that in such a book the Psalms should give place to the New Testament. Yet it should be remembered that the Psalms are peculiarly adapted to responsive reading, and that the Christian Church has always delighted to pour forth her devotions in the language of these sacred writings. The New Testament is, of course, read by the pastor in the hearing of the people each Lord's day.

*Chinesische Studien* von Friedrich Hirth.  
Erster Band. München und Leipzig.  
G. Hirth's Verlag. 1890.

This work is the outcome of Dr. Hirth's researches during the last ten years. The work is beautifully printed under his brother's superintendence in Munich. It is a collection of essays, of which some have been printed before in the *Austrian Oriental Monthly*, in the *Proceedings of the Berlin Geographical Society* and that of the *Berlin Anthropological Society*,

as also in the Proceedings of the Leipzig Geographical Society and other societies. The author has treated the History of Eastern Trade and of the Chinese Porcelain Industry in the Middle Ages. He has written on the history of glass and paper in China. His researches on the trade of the Roman empire with China are well known, and he has unearthed from the rich Chinese annals much hidden information upon it. He has made it clear that the city An-tu was Antioch, and in regard to the knowledge of the Roman empire, possessed by the Chinese in the first centuries of the Christian era, he has industriously collected many interesting facts.

Chinese history has always been made by daily additions of facts which were at the time important, and were collected in all parts of the empire by official persons. These facts found their way to the capital in memorials and appendices to memorials. Of course subsequent research may always be expected by hunting in such materials to discover interesting things, though unfortunately a vast quantity of useful information has been lost,

because Chinese historians failed to see its importance. Histories are made by commissions under the lead of some one eminent scholar. Formerly they were made as the result of private enterprise by historians who had access to official documents. These histories are the best in regard to style, but like the other histories, omissions are the great evil, and subsequently the student comes to them too often in vain for the information sought. Notwithstanding this, much in the way of solid additions to our knowledge can be obtained from the Chinese annals, imperfect as they are.

The Jesuits extracted something from Chinese history, but they left very much unexplored. It is surprising, for instance, how little they knew of the history of Buddhism and Taoism. So in regard to Chinese art they did not attempt to penetrate into its origin and progress. Here Dr. Hirth has done well in searching into the subject of porcelain, in order to supplement what Julien and others had done on this subject.

J. EDKINS.

## Editorial Comment.

DR. JOHN G. KERR, of the Presbyterian Canton hospital, has addressed an appeal to missionary societies for aid in providing an asylum for the insane of China. This movement was really inaugurated at the Shanghai Medical Conference last May. It is believed that such a scheme of practical benevolence will be received with favor by men who are not greatly impressed with direct methods of Christian work. We are thus reminded of the fact that modern missionary effort takes in the entire circumference of human want.

AMERICA and Australia repel the Chinese from their coasts because they are

afraid of competition in the labor market. It is undoubtedly true that the merchants of China have exhibited great capacity for wide and far-reaching commercial combinations, that the more intelligent classes of her people are rapidly learning our methods and will soon be formidable rivals in every industrial pursuit. We of the West have pressed them into the quickstep of modern progress. They are the veritable English of the East, pressing forward everywhere and pushing out weaker races. Is it well to adopt a policy of repulsion? It will be hard to suppress the eastern giant. While seeking to regulate immigration, a wise statesmanship will cultivate the means and the ends of reciprocity.



It has been the boast of M. Renan that writing was unknown in the pre-Abrahamic times. On the contrary, Prof. Sayce, a recognized authority, has affirmed that at least a century before the exodus active literary intercourse was going on over a large part of the world; that there were libraries and schools; and that the language of Babylonia was that of diplomacy among the nations. Dr. William Galloway, in his *Philosophy of Creation*, seems to show that writing is contemporaneous with the human race. Assyriology tells of kings and conquerors who wrote their achievements on the rock-ribbed mountains. Ewald affirms that "long before Moses, Semitic was in use in the nation of Israel, and that Moses availed himself of it for the service of the nation is now scientifically established." All this has a practical bearing on the Pentateuchal question, and is not without meaning to scholars in the Asiatic languages.

THE partition of Africa among civilized nations is a leading event of the last half of the 19th century. It is a hopeful sign that this has been accomplished almost wholly without bloodshed. How great the contrast in this respect with the conquest of America! Europeans fought with the natives and with each other for possession of coveted territories in the New World, and in many instances the warfare was fierce and sanguinary. But the division of Africa among the enlightened powers is the result, for the most part, of peaceful methods. Something new in diplomatic history has also been achieved, for political and commercial questions are enlarged to embrace such moral and religious features as the protection of the natives, the restriction of the sale of firearms and of the introduction of intoxicating liquors,—but limited advance, however, has been made in this latter regard,—the guarantee of liberty for all forms of worship and of protection to missionaries. Verily, the world does move.

WE have received inquiries from different sources as to what steps have been taken by the committees appointed by the late Conference to carry out the

terms of the resolution dealing with annotation. It is understood that nothing definite has yet been accomplished. The difficulties of the situation are very great. To arrange preliminaries for the work of translation is a matter of first importance, and it necessarily involves some delay. When the task of preparing a Union Bible shall have been fairly taken in hand, doubtless time and opportunity will be found for a beginning on the annotated Scriptures. It should be remembered that those who are set apart for the undertaking are busy men, and they cannot readily assume extraordinary labors. Many things have to be done by correspondence, and the process is a slow and difficult one. The hope is here expressed that no extemporized scheme, hastily devised to meet a supposed emergency, will be accepted by missionaries. To present Divine truth in a way that shall best cope with the ignorance and prejudice of heathenism, and at the same time deal fairly with the denominational views represented in China, requires large contribution from the best sources at command. *Festina lentè* should be the motto of all concerned.

IN preaching the Gospel, alike to untaught heathen and to nominal Christians, great prominence should be given to that fundamental element of revealed religion,—the doctrine of regeneration. The preacher can have no doubt as to the Divine authenticity of his message; but it may be a source of satisfaction to know and a confirmation of faith to believe that it rests on a scientific basis. In the realm of vital and animate nature, first forms of life are rarely complete forms. Embryonic existence, vital seed, are only the possibilities of larger life; and so the intellectual, social and religious nature of a man, at first within very narrow limits, must undergo quickening impulses from the touch of another spirit. As one writer says: "A first form of life and a second form of life, a first birth and a second birth, a first kingdom with a low and limited range of vital correspondence and a second kingdom with a higher and wider range of vital correspondence, are common facts in nature." Man in his



natural state needs a quickening contact with the man from heaven before he can receive the things of the Spirit and enter the kingdom of God. It is in entire agreement with a law of nature and with the eternal fitness of things when Christianity affirms that a man must be born from above. How many of our Chinese converts experience a change of heart? Do they show evidence of regenerate character? How far may we, in the work of evangelism, depend on a mere process of education? These are questions well worth pondering.

THERE is one peculiarity about a recent phase of the opium controversy in England that deserves a passing notice. Offensive epithets were freely spent upon 160 members of Parliament who followed the gallant leadership of Sir J. Pease in scoring a vote expressing an opinion that "the system by which the Indian opium revenue is raised is morally indefensible,"—such as "geese," "childish," "vicarious virtue," "hypocrisy," &c. It would seem rather late in the day to ignore the fact that the conscience of a nation can be aroused, and that there is such a thing as moral stamina among the people. Those who regard with skepticism the idea that men cannot be guided by moral convictions, and that, where a question of right or wrong is insisted upon, the opinion or action represents only a cheap form of virtue, would do well to remember how, in 1833, Englishmen of all classes and parties cheerfully agreed to raise a loan of £20,000,000 for compensating the slave owners in West Indies, so that national complicity with the curse of slavery should at once and forever cease.

THE Viceroy at Nanking issued, early in the month of June, a strong proclamation against the Kolao Hui, threatening death to all members who did not at once renounce their connection with that secret society. Although it has been affirmed on Chinese authority that eight-tenths of the vice-regal army are in league with the prohibited order, there is no conclusive evidence that such is the case. The Kolao Hui, originally a benevolent military organization, is now thought to

be a re-production of the old Taiping rebellion, having for its prime object the expulsion of the Manchus. The programme calls for a decisive movement against French Catholics, in the hope of involving the government in serious complications with a foreign power, when the long sought opportunity of bringing in a native dynasty may present itself. It is possible that the steps recently taken were premature, hastened, as they apparently have been, by the action of the Viceroy in refusing to pension a large number of hangers-on who had been retained at enormous expense by his predecessor in office. Popular superstition and ignorance are skillfully played upon by designing men. For example: at a town on the Grand Canal the mob carried about the bodies of children with mutilations, which they declared were the work of Europeans. Placards were posted up in the vicinity of Chinkiang, informing the people that a number of kerosene oil tins had been dug up on the premises of the Roman Catholic Mission at Tanyang, and that on the tins being opened it was found they contained the bodies of Chinese children with their eyes and hearts missing. Similar stories were freely circulated at Ichang. Whatever may be said about our Catholic friends being primarily involved, it is evident that Protestant missions in the Yangtze valley are, or have been, seriously menaced.

A writer in one of the Shanghai daily papers suggests that "some of our riverine troubles have been augmented, if not actually commenced, because missionaries and their families left their homes,"—thereby showing a sign of retreat which had the effect of arousing the cowardly spirit of the populace into action. We know of no instance where trouble has originated in that way; and it should be recorded for all time that our missionaries, with rare if any exception, have exhibited courage and presence of mind in the face of danger. Even where ladies have fled to Shanghai or other places of refuge, it has been because their homes were actually destroyed, or because of positive intimations either from their Consuls, the captain of some gun-boat, or the Chinese authorities.

The outrage at Wusuch was relieved somewhat by the kindly act of a native woman who took charge of a foreign infant and prevented its being hurt, and by the friendliness of several Chinamen in the mob, who, under pretence of doing violence to the ladies, really shielded them from blows and assisted them to places of safety. It is more and more evident that, on the part of many of the rioters, there has been only a pretended quarrel with Christian missions, their object being disorder and plunder. The Taotai at Shanghai has shown great vigor in his preparations for any possible emergency, and the two Viceroy's have adopted a policy of severe repression.

The Emperor's edict touching current troubles is inspiration to all who believe in a providential ordering of events. It is a distinct recognition of Christianity; more than that, it gives assurance of protection to missionaries and native converts. We may not easily grasp the far-reaching importance of this pronouncement from the Dragon Throne. While it is probably true that imperial authority has been weakened by the recent inauguration of economic measures and the growth of a disloyal element, there is abundant room for congratulation that the times have so far changed that the issuance of such a state paper is possible in China.

## Missionary News.

—At the London Social Union monthly meeting the Rev. A. Sowerby of Shansi, speaking on "Social Life in China," made the astonishing statement that eight out of every ten women in the province where he had been laboring, were addicted to opium smoking.

—Japan can boast of a village of total abstainers: the people of Gojomura, Yasugori, of Omi, having united in a determination to abstain from saki in the future. This vow they have kept since the New Year, and each house now has a board on the door with the inscription, "Frugal in all things, liquors prohibited."

—At a recent meeting of the Missionary Board of the Canadian Methodist Episcopal Church, it was resolved to commence a mission in China. A batch of missionaries, including evangelists and medical men, has been appointed, with the Rev. Dr. Hart as superintendent. The long experience of Dr. Hart as Chinese missionary in connection with the Methodist Episcopal Church, makes him a suitable person for such an onerous position.

—We regret to learn, says the *Christian*, that early in March Mr. Stanley Smith, of the C. I. M., well known as one of "The Cambridge Seven," resident at Lu-ch'eng, Shansi, lost his beloved wife by death from typhus. Both were low in health, and purposed coming home for rest and change. Mrs. Smith was formerly a Miss Reuter, and entered upon mission work in China in 1886. Much sympathy is felt for the bereaved husband, who is left with a little one about one year old.

—At the Columbian Exposition there is to be a missionary exhibit. The circumstances of missionary effort and its obstacles are to be reproduced by paintings, photographs and models. The various societies will send photographs of their agents and their mission premises. The printing and Bible societies will furnish specimens from their presses. This department will afford in half an hour a more vivid conception of the relations of the Gospel to heathenism than could be acquired from books in a year.

—The excellent work of Miss Dr. Hoag, in the hospital for women and children at Chinking, is making a profound impression on the native population. A subscription list, recently circulated among the Chinese and headed by the wife of the Taotai for the benefit of the institution, realized the sum of \$200.

—A great revival movement has taken place in the Baptist Mission at Ongole, India, among the Telegus, at the close of which 1671 were baptized. The remarkable statement is made that in exactly three hours and five minutes two native preachers immersed 1065 persons, while Revs. Clough and Johnson immersed 606 in one hour and twenty minutes.

—The Rev. H. V. Noyes, of Canton, tells us that whereas some years ago it took him three weeks to make the tour of out-stations under his charge at a cost of \$20, now, by means of steam launches towing passenger boats, he can, if desirable, make the same trip in a few days and at a cost of less than \$5.00. This is a good illustration of the progress

now being made in China on lines that are helpful to the missionary enterprise.

—Archdeacon Moule has been addressing large meetings in England, and has succeeded in awakening much interest in the story of his thirty years' experience of missionary work in China. He made the effective point in his Cambridge address that he had left "with perfect confidence" his work among the people of Shanghai in the hands of three young native pastors, who are practically unsuperintended. A book from the hand of the Archdeacon, entitled "Old China and New," has just been issued.

—The "short cut" movement, of which we have several conspicuous examples in China, has extended to Japan. Native Presbyterians of Tokyo have come to the conclusion that the work in their care requires not only all the men who can take the full theological course, but also those who, because of age and poverty, are unable to secure such advantage and yet have in them the possibility of usefulness. Accordingly, of their own free will, they have opened a school for evangelists, in which there are already between thirty and forty men studying the Bible and seeking instruction to fit them for the work of preaching to the common people.

—Some friends returning to China and Japan in the S. S. "Gaelic" were very pleased to find among the Chinese steerage passengers returning to the province of Canton, a number of native Christians,—ten from the State of California and three from other States. Two of the number were native pastors, and led by them, the Christians on board held meetings among their fellow-countrymen. The addresses were earnest and faithful and were listened to attentively by a number of the passengers. Their foreign brethren on board were cheered and filled with thankfulness, at witnessing such bright testimony and aggressive work amongst passengers who were generally unsympathetic, if not openly hostile.

—J. H. McCartney, M.D., a young physician recently arrived in Chungking to reinforce the West China Methodist Episcopal Mission, writes thus in a private letter to the editor:—

"I like Chungking more and more every day, and find myself every day growing more and more busy. I have been pressed into the service long before I was prepared, but if it is the will of my Heavenly Father that such should be, I am ready. About six weeks after we reached here, I went with Rev. Lewis for a ten days' tramp into the country. I took medicines with me, and wherever we stopped I administered to the wants of the people.

"I saw as high as two hundred patients in one day. In fact, almost all the time was given up to the healing of the sick. Not long after we returned, I had a case in the country about 90 li away. To make this trip we were furnished with horses to ride and all our expenses, besides a present of ten taels. We stayed in this place one day, at the request of the man whom we went to see, and saw all who presented themselves for treatment.

"I am surprised at the readiness with which I am received into the families of the better class. I have had two very difficult and successful operations upon ladies of this class. The operations being done in their own homes.

"I did the first cataract operation ever done in Chungking, about three weeks ago. The man has returned home with his sight restored. I average from seventy to eighty patients every day at the dispensary. We are building a new hospital and opium refuge; the former to be constructed on the pavilion plan, with two brick wards, one for females and one for males."

—Rev. J. B. Thompson writes as follows of the American Board's Shansi Mission:—

"This mission has two stations—T'aiiku and Fêncho Fu. It has been decided to occupy Wên Shui also, but the magistrate at the latter place privately forbade his people to rent to a foreigner. At present the place is worked from Fêncho Fu. The mission staff has been gradually growing larger. There are now six male missionaries, including two physicians, five married ladies and two young ladies, preparing to engage in school work and in work among the women. Two other families are expected out next fall, and others are booked to come in 1892. There is an interesting boys' school at T'aiiku, and it is hoped to have another soon at Fêncho Fu. The Chinese appreciate good educational work, and the mission is feeling the importance of putting forth more effort in this direction. It is to be hoped that there will yet be a pretty general effort made to plant Christian schools all over China. It is a very effectual way of winning the confidence of the Chinese. The Sunday audiences are good, and there are a few regular attendants; but on the whole it is still a day of small things. We pray and watch and work; and what if people do not crowd into the Church as doves flock to their windows? We must simply go on sowing beside all waters, and by and by the rich harvest will come. Rome was not built in a day, and it was not converted in a day, either. A man has recently been baptized who gives

promise of considerable usefulness; but such promises often go unfulfilled."

—In a letter to a friend in this city, Rev. D. N. Lyon, of Soochow, says:—

"No outbreak has occurred here thus far. The officials seem to be vigilant; several arrests have been made for riotous talk. Guards are stationed at all the chapels. My chapel at the Chang-mai was stoned and a hole broken through the wall. The timely arrival of the magistrate prevented it going any further. I have just given orders to have the damages repaired with a view to presenting my bill to the magistrate afterwards. I expect to stay and see the end, which I hope will be a peaceful one. We hear a good deal of the Kolao Hui. And the officials seem apprehensive that there will be rebellion and revolution.

"Anything like an attempt on the part of foreign gun-boats to redress grievances, would probably be the signal for general slaughter of the foreigners who are scattered through the interior. I should hope that the naval commanders would confine themselves to pyrotechnic display, and not use shot and shell until they are sure of the support of home governments. If the object of these riots is to embroil China with foreign powers, then the latter should consider well whether they should espouse the cause of the assassin, as against the constituted authorities. The present government is perhaps as good as the Kolao Hui could give us, so we will pray that peace may continue."

—Rev. J. C. Ferguson, President of Nanking University, read a very interesting and able report of the institution under his charge at the late session of the Central China Mission of the Methodist Episcopal Church. By permission we give a brief extract:—

"We notice with much satisfaction the general advance in the higher education in our immediate vicinity. The Tung-wên Kwan connected with the Arsenal, and the school connected with the Foreign Office, have been seeking to make their instruction more thorough and to provide more accomplished teachers. A private school for instruction in English and mathematics was opened by an accomplished Chinese gentleman, a graduate of the Peking Tung-wên Kwan, and attracted many students, until the teacher was called to a higher position. Extensive buildings, including foreign residences, are now being erected near the steamer landing for the new Naval College, which is to be called 'Shui Sz Hio T'ang.' Not only, however, in our immediate vicinity has general advance been made, but throughout China the year has been one of unusual activity and progress. The organization of the

practical educators of China into the Educational Association and the action of the General Missionary Conference in entrusting to its care the translation of the text books and all other matters affecting the progress of education in China, herald a new era. We may now be sure of more and better translations of scientific works, and may also hope for something approaching uniformity in scientific terminology. Another most favorable sign is the increased confidence which is being placed in young men who have been educated in foreign countries. The former distrust, which was so discouraging to persons who had hoped so much for these young men, is now being replaced by respect. Several of these gentlemen are now serving in high and important positions, reflecting credit on their training and helping to establish better relations between their native land and the outside world."

—Bishop Goodsell, of the Methodist Episcopal Church, while making official visits to missions in China, Corea and Japan, is writing a series of articles for the New York *Christian Advocate*. From the first of these we excerpt the following:—

"A very notable man is with us, whom I have found to be a mine of information. This is the Rev. Dr. Guido F. Verbeck, for thirty years a missionary of the Reformed (Dutch) Church in Japan. He is one of the first of living Japanese scholars, and speaks Japanese so well that an educated Japanese gentleman told me that he was more a master of it than he was himself. After two years' absence he returns to his field. The work he has done for the Japanese government for seventeen years must make him a man of wide influence, with easy access to the highest circles. His name is in the list of the official translators of the Code Napoleon, now adapted to and obligatory on the Japanese. From him I gained most valuable suggestions and information. He speaks highly of our work and workers in Japan, and is charmingly communicative. I had the pleasure of seeing his decoration given by the Emperor for services to the Japanese Senate. It is of the third class of the Order of the Rising Sun, and is, I believe, the second given to a foreigner. It is a beautiful jewel of enameled gold, with a ruby in the centre. Dr. Verbeck has also written a *History of Missions in Japan*, and has contributed extensively to the grammatical study of the Japanese language, and has translated the Psalms. Born in Holland of German parents, he was educated among the Moravians in a school where German, French, English and Dutch were spoken for a day at a time successively, and so he grew up to

his polyglot tendencies naturally. It has been pleasant to see him talk in Japanese as he promenaded the deck with the Japanese young men, and a moment after hear him rolling out German gutturals in the company of our one German lady passenger. Dr. Verbeck does better than Von Moltke, of whom it was said: 'He is silent in five languages.' My fellow-traveller is instructive and companionable in six!

"I rejoice much also in the fraternal intercourse granted me by the presence, on their return to mission work in Soochow, of the Rev. A. P. Parker and wife, of the Methodist Episcopal Church, South. How could one have a better help and opening of doors to Japan and China than in the long conversations with these eminent and consecrated servants of the Master? They have greatly enriched me by their glad communicativeness."

—A treaty has been negotiated between the Emperor of Japan and the Hawaiian government for the unrestricted immigration of Japanese subjects into the Hawaiian kingdom. Special inducements are offered to Japanese coolies and farmers, a free passage to the islands, exemption from taxation and a bounty of seventy-five Mexican dollars given to each *bona fide* immigrant. The first steamer, carrying 1000 farmers, sailed for Honolulu February 27. This movement will be the occasion of renewed and old-time missionary activity in the Sandwich Islands.

—Mr. W. S. Caine, of England, has returned from his tour through India, impressed with the temperance zeal that is aflame throughout the southern part of that country. A powerful propaganda of total abstinence principles has been set on foot, the chief apostle being a Hindu ascetic, who has exchanged religious contemplation for this more useful work, and promises in his way to be as successful in effecting conversions to temperance as Xavier was in promoting Christianity in India. In all directions guilds and castes are exacting the total abstinence pledge from their members. The movement has brought together adherents of opposing religions, and everything proves the remarkable progress already made.

—There is a Leper Asylum at Almora, India, with 112 inmates. Of the number, 79 are Christians, all of whom have embraced Christianity since entering this refuge for the unfortunate. An affecting incident was the recent communion service, when 33 of these our deeply-afflicted brethren and sisters in Christ surrounded the table of the Lord to commemorate His love. So helpless were their state that they could not take the

bread in their hands, for they had none; but with their stumps of hands they each held up a portion of their clothing to receive the bread. A hospital assistant, who acts as deacon in this leper Church, passed round amongst them, pouring the wine into their open mouths. Says the missionary in charge: "Solemn and touching is the way in which these people take the cup, and it has often reminded me of the spiritual attitude we are counselled to adopt by God in order to receive His blessings: 'Open thy mouth wide and I will fill it.' The utter helplessness and dependence of these folks on others is a continual picture of the way sinners have to come to God and get His blessing."

—Rev. W. H. Lacy has kindly forwarded a table of statistics of the Foochow Methodist Episcopal Mission for 1890-91. As this form is not adapted to our narrow columns, we take the liberty of condensing as follows: Number of Ordained Preachers, 67; Unordained Preachers, 86; Helpers of Women's Foreign Miss. Society, 69; Members, 2706; Probationers, 1774, total membership, 3480; Baptized Children, 1366; Regular Attendants on Service, 3373; Average Attendance on Sabbath Services, 4947, Conversions, 763; Adult Baptisms, 364; Infant Baptisms, 185; Sunday-schools, 117; Sunday-school Scholars, 3077; Boys' Day Schools, 46; Scholars in Boys' Day Schools, 728; Girls' Day Schools of W. F. M. S., 51; Scholars in Girls' Schools, 903; Chapels, 81; Value of Chapels and Parsonages, \$32,272; Rented Places of Worship, 32; Collected for Benevolent Purposes, \$151.50; Collected for Missionary Society, \$366.10; Collected for Self-support, \$1364.32; Collected for Building and Repairs, \$636.20.

—A rather unusual incident occurred during a recent visit to the Churches and stations in the country. At one place two or three church members were in a chronic state of discontent and ill humor, because they could not "run" the Church according to their own wishes. This state of things had been growing in intensity for several years, and had at last reached a crisis. They wished an interview with me, which I very readily granted. When admitted, they began, according to the usual Chinese custom, with profound expressions of humility, and desire to receive instruction from the *muh-sū*. At first I was much at a loss to understand what it all meant, but suspected that it was preliminary to something to come. At length one of the number, a little more bold than the rest, made known the object of their visit. They proposed to pull down the chapel.

"Pull down the chapel!" said I, in astonishment, "Why do you wish to do that?" "Oh," they replied, "When this building was put up about two years ago, we contributed largely in labor and material, and as we cannot worship any longer with the congregation, we only desire to get back what is our own." "But," I replied, "We have no such custom in our Church as the pulling down of a chapel, whenever a church member wishes to take leave of us. If such a custom were established very few chapels would be left standing in the province." They insisted that the chapel must come down. They must have back the material which they had contributed.

"But," I said, "this is a grave matter, much too serious to be decided here; we must refer it to the Presbytery. You can state your case as fully as you like, to that body, and let them decide. If they order the building to be demolished, we will return and hold a service of prayer and praise, and then proceed immediately to pull down the chapel."

This was a view of the subject which had not occurred to them, and they were non plused. They said at once that they could not present the case to the Presbytery. "Very well," I replied, "There is no other way. All such cases must be submitted to the Presbytery for decision." They had nothing further to say, and immediately withdrew.

One of the three had been a professional gambler, but was thought to have reformed when he entered the Church. He had for a time conducted himself in a very exemplary way, but his old habits had returned with more power than ever, and he was then under sentence of suspension. As he was rather a desperate character, I was apprehensive that, after I took my leave, they might, under his leadership, proceed to extreme measures and put their threat into execution. I had occasion, however, to visit the place soon afterwards again, and I found the chapel still intact. On making inquiry I found that not a word had been said afterwards about "pulling down the chapel."—J. A. LEYENBERGER.

*Resolved*:—That the North China Mission of the American Board earnestly recommend to all those preparing calendars for circulation among the Chinese, careful attention to the following points:—

*I. Absolute Accuracy of Dates.*—Many of the calendars for 1890 were altogether in error for an entire month. The hour of eclipses has sometimes been wrongly given. Mistakes of this nature are very prejudicial to the reputation of Christianity.

*II. Foreign Months and Sundays.*—In calendars for general use the notation of the days for the foreign month is not necessary and tends to confusion. It is ordinarily sufficient to indicate when the foreign month begins. When the days of the foreign month are given in detail, the Sundays should be plainly designated by numerals, and enough space should be used to avoid confusion to the eye of those unaccustomed to Chinese calendars.

*III. Attractiveness to the Chinese.*—It is very desirable that the circulation of Christian calendars should supplant the use of the kitchen god as an ornament on the walls of Chinese homes. This can only be accomplished by securing, not only high excellence in the calendars, but variety in style and price, to suit varying tastes as much as possible. The illustrations should be good as well as instructive.

—An exchange fittingly says of Alexander Mackay, whom the *London Times* called "The St. Paul of Uganda":—

"He built, cut type, translated, printed, engineered, navigated, diplomatized; he denounced crime, preached the Gospel, acted as schoolmaster and doctor; he befriended Emin Pasha, Junker and Stanley; and strove, alas in vain, to save Hannington from the results of unconscious but heroic folly; he controlled the court so far as it could be controlled; protected the brave Christian boys,—and in a word, through baptisms of blood and fire, won a Church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye. No such story of Christian heroism has ever been told in our day. The boys of Uganda who died in horrible tortures rather than deny their faith, will rank with the noblest martyrs of Christian history. Every line in our Lord's Sermon on the Mount finds its illustration and confirmation in this extraordinary history. The latest phase of the Uganda revolution—the flight of Mwanga, his appeal to the Church he persecuted, the victory of the Christians, the return of Mwanga, and his re-establishment in the kingdom surrounded by chiefs and councillors professing the Christian faith—is a chapter in praise of meekness and mercy. In Uganda to-day the 'meek inherit the earth' and forgiveness is proved to be the noblest revenge."

—Our readers will remember the enthusiasm excited several years since by the report of the labors of Father Damien among the lepers of Molokai, in the Pacific Ocean, to whom he devoted his life, finally taking the fearful con-



tagion, and dying among the wretched creatures whom he came to comfort and relieve. It was a thrilling tale of heroic self-sacrifice and self-denial, which deserved all the praise which it received. Only, it should be added, for the honor of our common Christianity, that it does not stand alone, but that Protestant missionaries have shown themselves as devoted as Catholic priests. In India our missionaries have, for a long time, labored in the leper hospitals and settlements, and with encouraging success—labors of which the world, and even the Protestant world, seem to know but little.

We are reminded of these facts by reading in a recent India paper that the question of the proper housing and care of lepers has recently attracted, and is still attracting, a large measure of public attention. At a public meeting, recently held in Bombay, a committee was appointed to frame a plan for those purposes. It already reports that subscriptions to the amount of 12,000 rupees (about \$4800) were promptly received, and that the success of the project seemed assured. The Calcutta Health Society, in an earnest address, urges that all leper asylums should be scientifically regulated and be under Government control.—*The N. Y. Evangelist*,

—The ninety-second annual meeting

of the members of the Church Missionary Society was held on the 5th of May at Exeter Hall, Strand, under the presidency of Sir J. H. Kennaway, M.P. The attendance was so large—the great hall being filled to its utmost capacity—that an overflow meeting had to be held in the lower hall. The annual report stated that the additions to the roll of missionaries in the past year had numbered seventy-nine and referred *inter alia* to the demand of the Shanghai Missionary Conference for 1000 additional missionaries for China from the Church of Christ; to the extension of medical mission work in the Fuhkien Province of China; to the plans for a new mission in the remote western province of Sz-chuen, to be begun by a pioneer party under the Rev. J. H. Horsburg; to the presence in the new Japanese Parliament of fourteen Christians, and the election of one of them to the presidency of the Lower House; and to the recent visit of Bishop Bickersteth, of Japan, to the village of Oyamada, where four years ago the name of Christ was unknown, and where he now administered the Holy Communion to seventy-six persons. The Archbishop of Canterbury moved the adoption of the report. The motion was seconded by Archdeacon Moule, a missionary from Mid-China, and agreed to.

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## Personal.

Rev. T. P. Crawford, D.D., lectured in the Y. M. C. A. rooms on the occasion of his recent visit to Shanghai. He presented, in an interesting manner, his well-known views on Bible chronology.

Mr. R. B. Lockwood, of Leadville, Colorado, U. S. A., gave a popular address in Union Church on the evening of June 18. This gentleman, notwithstanding his age of over seventy years, is a traveler of wide experience in many lands. He made a trip through the country from Canton to Chinkiang without any serious misadventure.

The first number of *The Messenger* under Dr. Edkins's editorial supervision, gives promise of good things to come. The learned and veteran Doctor appears to be as vigorous in mental grasp and abundant in labors as when we first knew him twenty-two years ago.

Rev. Griffith John, D.D., has sent us a deeply interesting article on the people of Hunan, apropos of a subject that just now fills the public mind. We are compelled to postpone its publication until next month. It is proper to state here that the conditions of work in the printing office are such that we can never engage to insert in the forthcoming number a communication of any length that reaches us later than the 18th instant of each month.

Bishop Goodsell desires to publicly acknowledge the generous kindness of Dr. Douthwaite, of the China Inland Mission at Chefoo, in attending Mrs. Goodsell while ill of malarial fever, at Chefoo, which was contracted at Tientsin. The Bishop believes that such Christian deeds should receive public recognition as well as private gratitude.



## Diary of Events in the Far East.

May, 1891.

9th.—Earthquake in Shansi Province; motion east to west. Several houses thrown down.

25th.—Shock of earthquake felt at Tokio, Japan; duration 1 m. 10 s.

June, 1891.

1st.—Anti-foreign riot at Tanyang, about 20 miles S. E. from Chinkiang. The Catholic property destroyed. No lives lost.

2nd.—Two rioters implicated in the recent disturbances at Wuhu, decapitated at that place.

3rd.—Failure of the firm of Messrs. Russell and Co. announced.

5th.—Anti-foreign riot at Wusueh, near Hankow; foreign property destroyed and a missionary, Rev. Mr. Argent, of the Wesleyan Mission, and Mr. Green, of the Customs Service, assassinated by the mob.

7th.—Riot at Kiukiang; mob dispersed by the foreign residents and sailors from the gun-boats.

8th.—Destruction of the French mission property at Woosih, near Soochow.

9th.—Attack made on some mission premises at Soochow, but the rioters were dispersed. All the ladies and children leave for Shanghai.

13th.—In answer to the collective note of the Foreign Representatives at Peking, an Imperial decree is issued, eulogizing the Christian religion, and commanding the officials throughout the empire to preserve quiet and to settle up promptly the claims arising out of the recent riots.

14th.—The French China squadron is ordered to the mouth of the Yangtze. (*N. C. D. N. Special Telegram*).—In consequence of a report that an attempt would be made to fire the oil godowns at Pootung (Shanghai), a force of marines were sent to patrol the premises.—C. I. M. property at Shalsi burned down.

15th.—Formation of a German corps of volunteers in Shanghai.

19th.—Serious gunpowder explosion at Taiku; a number of houses destroyed and several lives lost.

20th.—Riot at Haimen city, near the mouth of the Yangtze. Catholic property destroyed and pillaged.

## Missionary Journal.

### MARRIAGE.

At Bhamo, April 16th, Mr. T. SELKIRK, of C. I. M., to Miss F. D. MANNING, of A. B. M. U.

### BIRTHS.

At Chefoo, June 10th, the wife of Rev. A. EASON, of a daughter.

At Chefoo, June 11th, the wife of Dr. E. R. JELLISON, M. E. Mission, Nan-king, of a son.

At Shanghai, June 14th, the wife of Rev. W. J. KNAPP, of the International Missionary Alliance, of a daughter.

At Shanghai, June 22nd, the wife of Rev. W. P. BENTLEY, F. C. Miss. Society, of a daughter.

At Chefoo, June 23rd, the wife of Dr. A. W. DOUTHWAITE, of a daughter.

### DEATHS.

At Wusueh, June 5th, Rev. Mr. ARGENT, of the Wesleyan Mission (assassinated by a mob during a riot).

At Ping-yao, June —, Mr. ABRAHAMSON, of C. I. M., of typhus fever.

### DEPARTURES.

From Shanghai, May 5th, Rev. G. F. FITCH, wife and three children, and Miss JEWEL, for U. S. A.

From Shanghai, June 12th, Rev. W. B. BONNELL, of the M. E. M., South, Shanghai, for San Francisco.

From Shanghai, June 12th, Mr. ROSENQUIST, of C. I. M., for America.  
From Shanghai, June 26th, Mrs. S. J. WOODBRIDGE and three children, of the Presbyterian Mission (South), Chinkiang.

